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The Glory of the Dahlia

By FLORENCE A. WILSON, Iowa, la.

O dahlia, in royal apparel, of velvet, deep scalloped and fine,
Pink shaded, deep crimson, or yellow, a queen in my parterre you shine.
Your robes were they gathered at dawning ere mortals the day had begun,
Or dyed in the bright hues of sunset to cheer us when day's work was done?

Oh, are you from far Eastern gardens, a scion of some stately race,
Where monarch in search of rich beauty gave homage beholding your face?
Meet symbol for joy or for gladness, gay standard reflecting the sun.
A star from the sky's gleaming splendor did you fall, O radiant one?

No! toilers in lowliest gardens while working a bare bit of land,
Were given the root to replant it, and buried it deep in the sand;
So earthbound, so poor, and misshapen, they felt not nor merited blame
For leaving this weakling to perish as unless, unworthy its name.

Yet out of a rift in waste rubbish, up pushing through hard pressing sod,
The stalks of that dahlia reached sunlight, a conquest of life over clod.
By struggle with windstorm encumbrance, despite heat and drought of long days,
It flourished new blossoms of beauty, fair crowns for your pleasure and praise.

O dahlia! A blossom immortal to triumph regaining one's place,
A spite of earth bonds and their hindrance, to show forth God's glory and grace!

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Box M9,

153 Institute Place

Chicago, Illinois

Moody v. 28 Bible Institute Monthly

SEPTEMBER, 1927

EDITORIAL NOTES

And of his fulness have we all received and grace for grace.—John 1:16.

A California correspondent asks for a message based on this text, but a brief editorial interpretation may be sufficient. The Cut From the Loaf first part of the passage, "Of his fulness have we all received," means that in Christ, the true believer has received all that he needs for time and eternity. That which he needs is "righteousness, sanctification and redemption," and Christ is his "wisdom" in respect to these three things. He that receives Christ by faith receives them (1 Cor. 1:30). In Him (Christ) is hid these treasures of wisdom and knowledge (Col. 2:2, 3). And the reason that these things may be found in Christ and obtainable through Him is because "in him dwelleth all the fulness of the Godhead bodily" (Col. 2:9, 10). Thus of His fulness have we all received.

The second part of the passage is a little more obscure—"grace for grace." An English commentator of repute mentions no less than six interpretations with several authorities for each of them. The view which most strongly commends itself to us is something like the following: In Christ, God gives us grace in the place of grace, that is, new grace to take the place of old grace as one might say. Fresh supplies of grace, abundant grace continually filling up and supplying all our need.

* * *

This confession in our opinion is another link in the chain of prophecy. As we read it we were impressed that the great millionaire went further than Henry Ford's Confession required him to go. To put it in another way, we do not believe the editor of the *Independent*, Mr. Ford's paper, was either as foolish or as wicked as the confession of its proprietor would make him appear. We believe he had good grounds for publishing some of the things about the Jews which he did publish, and that whether Mr. Ford was aware of it or not, he, Mr. Ford, might have found corroborative evidence thereof had he looked for it. Indeed, the pressure brought to bear upon Mr. Ford to make his confession was in itself such corroborative evidence. This pressure came from the Jews all over the world, and in the face of it Mr. Ford was panic-stricken. He is one of the richest men in the world, and of course conscious of the power that money brings with it; but he was made to feel that the Jews have more money and hence more power

than he, and that in such a cause their money and their power can be quickly mobilized against an opponent, and with crushing consequences. His paper, the *Independent*, had been informing Mr. Ford, and Gentiles generally, on these lines right along, but he seemed to be playing with the fire without realizing it.

The prophetic significance here is this. The event affords a modern and outstanding example of the age-long antagonism between the Gentile and the Jew, which, according to the prophets of the Old and New Testaments, will increase in intensity as the Jews increase in wealth and influence. This antagonism will at length culminate in the battle of Armageddon, predicted in the sixteenth chapter of Revelation. The aggressors in that battle are the Gentile nations of the former Roman Empire, headed up under the Anti-christ. The location is Palestine, and the objective the capture of Jerusalem from the Jews who will then inhabit and dominate it.

The outcome of that battle will be the Gentiles' Waterloo, but for the Jews also it will be as Christ said, the hour of Jacob's trouble, such as was not since the beginning of the age until then, no, nor ever shall be (Matt. 24:21). Those will be the days of divine vengeance (on both Gentile and Jew) that all things which are written may be fulfilled. After this they shall see the Son of man coming in a cloud, the Scriptures say, with power and great glory to set up His kingdom upon the earth (Luke 21:22, 27).

The prophets teach that the setting up of Christ's kingdom on the earth will be beneficial to the Jews, but also that the Gentiles need have no fear or suspicion of the Jews in that day. The antagonism will be removed, for Jehovah will thoroughly purge Israel or the Jewish nation of all their dross and take away all their alloy. Isaiah says that Jerusalem will be called the city of righteousness, the faithful city, in that day, for she shall be redeemed with judgment and they that return to her with righteousness (1:25-27).

* * *

This great man leaves the world in no doubt as to his international policy. Neither does he leave it in any doubt as to his intention to personally carry out that policy during the Latest next ten or fifteen years, if his life is spared. He proposes an army of 5,000,000 men, a strong navy and an air force "whose roaring motors will drown all other sounds and whose shadows will hide the sun over

Italian soil." There will be a crucial point in European history somewhere between 1935 and 1940, he believes, and strange to say, his belief quite harmonizes with the teaching of not a few intelligent students of the prophetic Scriptures.

The cartoonist is right who said of Mussolini's program and prophecy, "This is a bit hard on the nerves." But it is our candid belief that those who are not looking for the Lord had better get their nerves ready for it, for it is certain to come. We are all hailing Charles Lindbergh as the great hero of the air, and he deserves it. But there is a "prince of the power of the air" greater than Lindbergh, who has a use for the results and the consequences of that young man's matchless courage and skill of which Mussolini's words are a faint adumbration. May all our readers be found worthy to escape from that hour of trial.

* * *

We presume many of our readers saw a picture of this war vessel which appeared in the papers during the past summer.

We ourselves saw it in the *Literary Digest*, and confess to The British Cruiser "Hood" a silent shudder as we gazed upon it. It seemed to us the most terrible and devilish instrument of destruction which we had seen since the World War. Its tonnage, speed, and number and size of its guns, set us thinking first of the millions of dollars it must have cost the people of Great Britain, and yet the whole thing is to be scrapped in 1941! Then we thought of the terror of attack which inspired the construction of the monster, and then of the awful wickedness of the world which gave occasion for such terror.

Sometimes we have been criticized and rebuked for warning against a certain kind of pacifism and urging preparedness on the part of our nation, but an engine of war like the cruiser "Hood" seems to justify us. And if that were not enough, Great Britain's attitude and arguments at the recent Geneva Conference for limitation of armaments may be added.

Great Britain is not a bloodthirsty nation, and she has more reason to be tired of war than the United States. Therefore, if this cruiser symbolizes her knowledge and forecast of world conditions, are we not wise in turning a deaf ear to socialists, communists and other radicals in church, college and industry who are "boring from within" against our national defense?

This is simply a question of our earthly citizenship. Our heavenly citizenship is another matter.

We have received a report of a fundamentals conference recently held in the hall of the Royal Asiatic Society of Shanghai, in which addresses

The Situation in China
were made by Rev. Hugh W. White, D. D., of the Southern Presbyterian church; Mr. Edgar E. Strother, general secretary of the Christian Endeavor Society, and President Charles W. Rankin, of the University of China. It is said to have been a very solemn meeting where startling statements were made by the three speakers named and others who took part in the discussion following. A statement for home churches was prepared by President Rankin, to which many signed their names, and which called upon all God-fearing men and women to see to it that missionaries sent back to China should be true to the faith, and that no contributions be made to missionary boards where guarantees to that effect were not given.

Incidentally we may add, that with the report there was forwarded a pamphlet of considerable importance, entitled, *A Bolshevik China*, copies of which may be obtained from Mr. Strother, above named, by addressing him at 44 Nanking Road, Shanghai. This pamphlet contains, among other things, reprints from the *North China Daily News*, and the *China Press*, which ought to be read by all who are seeking information about the situation in China from the home base.

* * *

There is not a little ignorant and foolish talking heard just now on this serious and important subject. Apropos of Governor Smith's candidacy for the presidency his proponents are bringing to the fore the words of President Roosevelt about Mr. Taft's religious belief. Mr. Taft was, and is, a Unitarian, and there were those who thought it disqualified him for the high office of president to which he aspired in 1908. Mr. Roosevelt rightly denied this on the ground that it was "the right of every man to worship his Creator as his conscience dictates." This right can not be denied to Governor Smith, and all the power of the government would support him in it.

But the question now before us is not at all one of personal religious freedom, but one of the control of the government by an alien power. In this there is as great a distinction between Unitarianism and Roman Catholicism as one could imagine. They are at the opposite poles, for which reason it is that we are so desirous to have the question of Governor Smith's candidacy discussed. His candidacy is a favorable opportunity to instruct the people of this country and this generation concerning papal philosophy and papal rule. We should regret to have that aspect of Governor Smith's candidacy crowded out of the way by the louder cry of his antipathy to prohibition, serious as that is.

As a kind of postscript to the above, we call special attention to our Missionary Department this month, and the paragraphs headed, "The Hand of Rome."

The latest charge against the Volstead law is that it increases prostitution! This is the conclusion reached by a committee

of the New York legislature
It is appointed to combat all forms to Laugh! of commercialized social vice.

It is common knowledge, the committee says, that the Volstead law has brought into existence so-called night clubs and speak easies, and that prostitution has taken advantage of these new conditions by using such places as rendezvous. What a committee, and what a report that is!

It is sin, gentlemen of the committee, that has brought these night clubs and speak easies into existence. And they are not at all new, they have been in New York City, and every other large city in the United States, as long as you can remember. You say that "in 1926 there has been an increase in prostitution cases of 31 per cent over 1925, and an increase of 51 per cent in the cases of wayward minors"? We believe it, and we are not surprised. We saw it coming, but not because we abolished the saloons and adopted the Volstead law, but for another reason. When the Devil could no longer trip up men by strong drink to the same extent as formerly, he tried another method. He said to the god of fashion, "Cause the women to dress with the most rigid economy, that will do it." And it has. Our streets, our stores and offices, our public conveyances, our private homes, our churches, have become veritable places of lascivious seduction. And the worst is not yet. The Volstead law indeed, what jokers!

* * *

Educators of one kind and another are giving us their idea of modern youth, as compared with the youth of an earlier generation, and for the most part that which they say is favorable to the modern. We have asked the opinion of one who has had a good deal of experience with boys and girls of from fourteen to twenty years of age, and this is what he says:

"Youth is characterized by (1) frankness; (2) lack of sexual modesty but not understanding; (3) general disinterest in things religious; (4) an intimate acquaintance with liquor at all its functions. I believe the boys and girls of today are superior to my own generation in frankness and sexual understanding (not modesty); and suffer from their elders in the other points."

Do not many of our readers agree with this diagnosis?

* * *

A ministerial friend writes us in sorrow that Modernism has broken out in the denomination he represents, and in accounting for it he says what Ignorance so many of us know to be in Unexpected Places

sadly true, that the body of the laity and also many of the ministry do not study the Bible nor the signs of the times proving its divinity. To certain fundamental truth absorbed by them in childhood they still hold fast in name at least, but they do not know when they are being

misled by brilliant minds. They are unable to discriminate when a popular idol is exposed as a false prophet, and in such cases, as our friend says, "they are hurt, and they regard the exposure of the false prophet as uncharitable and harsh, and frequently rush to his defense, not knowing what they are defending."

Our brother is justified in adding that a large part of the membership of our evangelical churches do not understand the meaning of Modernism, while on the other hand, the term itself is attractive because it seems to give praise and up-to-dateness to their generation. "I am sometimes appalled," says he, "by the ignorance found in unexpected places, which makes preaching so difficult. A few days ago I dined with a lady some sixty years of age, a keen business woman, well-to-do and intelligent. Yet I discovered that she did not know the meaning of Unitarianism. Now if I were to expose the error of Unitarianism, all it might mean to her would be that I was saying disagreeable things about some very nice people."

We sympathize with this beloved brother in his trial, for it is something that editors know more about than even pastors do. It is sometimes dumbfounding to read the letters that come to us commenting, and often seriously reflecting, upon editorials and contributions in the MONTHLY. These letters show the densest spiritual ignorance of some who had been regarded as sincere and earnest Christians.

* * *

What would be considered adequate training for a director of religious education? Within the past few years this new vocation has arisen, and with Religious Education the increased recognition of Education the importance of the work, more attention has been given to the preparation of the worker. Most of our colleges and seminaries have mapped out a curriculum that theoretically is complete, but their graduates are not all unanimous that this preparation has been sufficient.

In a recent questionnaire sent out to eight hundred directors of religious education, the replies indicate some thirty-five studies in which more adequate training was felt necessary. The two subjects in which preparation was found most deficient were psychology and Bible.

While the Moody Bible Institute has been one of the last institutions to inaugurate a religious education course, they have sensed this large expression for more complete instruction in the Bible, and out of a total of 1,173 hours, 488 are devoted to a mastery of the contents of the Bible. Graduates of the Institute are prepared to teach from any portion of Scripture and to use the knowledge gained by a synthetic study of the entire Bible, to assist them in the teaching of any particular lesson.

And more than that, graduates of the Institute know the Holy Ghost. Of what real benefit to a teacher of such a subject is all his knowledge, even of the Bible, if he has not received what Christ Jesus received before He stood up in the synagogue at Nazareth (Luke 4)?

Moody Bible Institute Monthly

The World Conferences on Jewish Missions held in Budapest and Warsaw last spring, have not received the attention in

this country which their importance merited.

Christian Work Among Jews on "The Training of

Jewish Workers" however, is that to which we would call special attention at this time. And we do so because those findings so fully sustain the plan and purpose of the unique Jewish Missions Course now for nearly five years in operation in the Moody Bible Institute of Chicago.

The findings referred to were specified under three main heads: (1) The respective functions of Jews and Gentiles in Jewish missions; (2) The qualifications which should be given most prominence in view of the changing situation in Jewry; (3) The types of training necessary and the additional facilities which should be provided. All these matters are kept in view in the Jewish Missions Course in the Institute, and friends interested are earnestly asked to address the Institute for further information about it.

The course presents a remarkable opportunity for Christian young men and women, whether Jews or Gentiles, who would value a free training to become workers for God among His chosen people. And it presents an equally remarkable opportunity for Christians of means to invest their funds

in the support of the course and the students who are engaged in it. Inquire about it.

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We hope it is not out of place to record it in a publication devoted to the high purpose claimed for the MOODY BIBLE INSTITUTE MONTHLY. But the story

A "Fresh" Fish Story is too good to keep, and besides that, we found it in a book on missions, the title of which is, *A Private Journal of a Voyage to the Pacific Ocean and Residence at the Sandwich Islands in the Years 1822-1825*, by Rev. Charles S. Stewart, one of the earliest missionaries to that part of the world.

He was accompanying a party to a distant and unexplored part of one of the islands, when they came across a large fishpond where it was learned that the fish were *taboo* to all but the high chiefs. No one of rank had lived there recently, however, and the whole fishpond was literally alive with the finest of mullet. The surface of the water was almost in a constant ripple from their motions, and hundreds could have been taken by a single cast of a small net.

Expressing their astonishment at the sight, a native interpreter said to the party very seriously: "O, dis noting, noting. I see him before now, he so full fish, I see one man, he fall backward in him, he no sink at all!"

We imagine that after this, our readers

of piscatorial imagination may be induced to give their friends and acquaintances a rest.

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This is the name of the magazine succeeding *Christian Fundamentals in School and Church*, edited by the Rev. W. B.

Riley, D. D. The "The Christian Fundamentalist" earlier publication was thought of as an organ Training School, of which Dr. Riley is superintendent, but *The Christian Fundamentalist* will represent the World's Christian Fundamentals Association, and according to announcement, will keep its readers informed on the "progress of Fundamentalism in its conflict with modern infidelity."

The July issue of the new magazine now before us, contains Dr. Riley's stirring address, "What Is Fundamentalism?" delivered at the ninth annual convention of the World's Christian Fundamentals Association at Atlanta, Ga., last May. This is followed by a report of the convention, and an editorial of much pertinency just now, entitled, "Will Princeton Be Lost to Presbyterianism?"

We congratulate the World's Christian Fundamentals Association and Dr. Riley upon the appearance of the magazine. It has started off well and ought to strengthen faith and quicken zeal in the hearts of the Lord's people wherever it goes.

A Meditation on the Spirit of Things

By Rev. Christopher G. Hazard, D.D., Catskill, N. Y.

IN reading that Bible book which is called Leviticus one is impressed by the spiritual meanings which attach to material things. Therein is set up a tabernacle, or dwelling place for God among His people, which is made after the pattern of heavenly things, and which is able to express them to men. As a type of Christ, who was God manifest in the flesh, it signified and sanctified the worth of true humanity and of all those creations of divine wisdom and power that are earthly. It made all life sacred, causing the beauty of holiness to shine upon things secular. It embodied all the treasures of art and enshrined in loveliness all rare and precious things. All the honor and glory of national greatness was made contributory to it. Thereby and therein God was worshiped with appropriate reverence, dignity, and holy array, and with such entire devotion and consecration as gave to Him the first and the best of His creatures and His creation. It glorified God by revealing and illustrating the spiritual character of the material world and of earthly life. With wonderful variety and innumerable particulars it taught and respected the complexity of life and the extreme exactness of its righteous labors. In it and through it the light of the divine glory shone upon all the thoughts, feelings, possessions and actions of our natures.

No one, therefore, can understand the

lessons of this historical monument without realizing how seriously God claims and deserves both the spiritual and material worship of man. Worship of God is a thing that we often consider little and enter into lightly. But really it must take hold of all the particulars of living and all the items of history. This because God is related to all things and all things are related to Him. His thoughts and His laws extend as universally as does the beneficent sunlight. His Spirit is as necessary and as unavoidable as the atmosphere. Man does not always realize the divine presence, but he never walks alone. Our worship, therefore, our acknowledgment of God, may be a constant communion with Him. God should be and may be in all our thoughts. We may regard ourselves as tabernacles of God as indwelt by the Holy Spirit, as manifesting the eternal life, as renewed through Christ in a divine image, as showing forth while we live the grace and the beauty of divinely empowered histories. To us to live may be Christ. We may put on more and more the loveliness of His humanity, the sweetness of His character, the dignity of His holiness. To us material things may become spiritual vehicles, flowers of divine art, exhaling spiritual fragrance. Having devoted our all to God, we can never lose anything. Letting Him have His way, we become His workmanship. Being purified by faith, we can go on until

we come to Christlikeness. It is not too much to hope that we may at last inhabit those glorious and incorruptible mansions, or tabernacles, which Christ is now preparing for those who love God and are called according to His purpose. For we are informed as to what that purpose is,—it is that believers in Christ shall be conformed to His glorious image, transformed now by the renewing of their minds, transformed them by the renewing of their bodies.

It is indeed a dazzling destiny. No one unaided could lift his thought so high. No one unhelped could climb those "heavenly steeps." Had we but the commandment to scale such heights, we would faint after a few steps. But there was nothing in the ancient tabernacle that God had not furnished before He required it. There was no commandment about it that God was not ready to sustain by His grace. He never expected anything of man alone. Such perfection as God requires He must furnish, and He does furnish a perfect righteousness to all believers.

Thanks be to God for His unspeakable gift of the Saviour! He sets up at the door of the tabernacle that altar of the Cross whereon He paid our debt of sin, and He gives to the heart that is cleansed by His blood that Holy Spirit by whom we can fulfill all righteousness. The blood for cleansing, the Spirit for power, and heaven for hope!

The Personal Equation in Religion

By Rev. Henry Howard, D.D., Pastor, Fifth Avenue
Presbyterian Church, New York City

(An address before the students of the Moody Bible Institute)

We are going to have a plain, straight forward, brotherly talk this morning on the value of the personal equation in religion, the personal note in salvation. You are all preparing for Christian work, and Christian work means Christian witness, and Christian witness means that you have to talk about things you know. "Witness" comes from the Anglo-Saxon "witan" which means "to know." If you don't know, you have no business preaching or teaching. When you speak for Christ, you must be able to speak out of a personal and specific knowledge of Jesus Christ.

I want you to feel this. I feel it so strongly. One of my boys came in from school one day, and said,

"Father, I am learning chemistry."

"Oh," said I, "that is fine. What do you know?"

Said he, "I know what sulphuric acid is."

"Indeed," said I, "and what is sulphuric acid?"

"It is H₂SO₄," he replied.

"What does that mean?" I asked him.

He told me, and I asked him, "How do you know that H₂SO₄ is sulphuric acid?"

"Why, it says so in the book," said he.

"Well, have you ever made it; or have you ever seen it made?" I asked. "Suppose I were to tell you that H₂SO₄ was sulphuric acid. Could you tell me why it is not?"

He admitted he could not, and I said to him, "Don't you say you know anything about chemistry until you have made it."

Two months or so afterwards he stood before me again, and said,

"Father, H₂SO₄ is sulphuric acid."

"How do you know?" I said.

"Look here," said he.

He had burned about ten holes in his knickers and had his hand scorched. You can't shift him now from the fact that H₂SO₄ is sulphuric acid, because he has made it, made it in the laboratory.

We must put this gospel to a test in the laboratory before we can talk to men about it. We must know Christ and the power of His resurrection.

People will know whether we speak from experience or not. If we are to come out with messages fresh, warm and living from the great heart of God, we will have to be in personal touch with Him and know Christ for ourselves.

There is a wonderful phrase in Paul's letter to the Galatians, where he is holding up Christ as the public Saviour of all mankind, yet nevertheless realizes the deepest satisfaction from the fact that Christ is a private and personal Saviour of a private and personal Paul. He breaks away from his set address and says, "He loved me and gave himself for me!" That is personal.

Religion Is Nothing If It Is Not Personal

If I were to define religion I would call it a fulfillment of personal relations with a personal God.

I know there are vast social implications in the term "salvation," which in any full unfolding would have to be made clear. But I would like every worker to remember that this social implication can be covered explicitly only as the personal relation has first been set up and sustained. All human relations if kept fresh and green will have to run back and root themselves in the heart of fulfilled relations to God.

I don't know if it has been in America as in Australia, but there, we preachers for a while got off on side tracks. We did not stick to preaching the gospel but specialized on what I would call the secondaries of religion. There is nothing easier and more popular than to follow sociological lines. It is getting away from the main trunk line of gospel preaching. It is popular; it appeals, and many have fallen for it.

You won't expect a man like me who for twenty years was running an institutional church and dealing with the down and out, to underrate the social side. I know as well as you that there is no use offering a man a tract when he wants a sandwich. I know a man's body has to be clothed. I have had to care for men and women while they were in the throes of delirium tremens, when they were most disgusting and distasteful to touch. I have had to deal with the down and out that you wouldn't touch with a long pole, and even then, for every man that we brought into the kingdom of God through feeding and clothing his body, we secured ten who could feed and clothe themselves as a result of getting them into the kingdom of God.

To get a man right with God is the first great necessity. I promise you everything else will follow. Look after the primary, and the secondary will take care of itself.

You who know about colors, especially you women who are dealing with them, understand that there are only three colors that are of importance—red, yellow and blue. If you hold on to red, yellow and blue you can let everything else go, because you can make all the many and varied tints from these primary colors. And it is just so with regard to the gospel. You hold on to the three great primaries—faith, hope and love and everything else will follow. Get personal purity and you will get domestic fidelity; get commercial integrity and you will get national righteousness and international truth.

Know That Gospel for Yourself

But how are you going to introduce Jesus Christ if you don't know Jesus

Christ? Suppose you were to say to me, "I wish you would introduce me to the President of the United States." I would feel I was presuming a great deal to approach the President in this way. Of course, I know the President. I know who he is and so forth, but I should probably have to get an intermediary to go between me and the President.

Or, suppose I was not on speaking terms with Dr. Gray, and somebody said, "I don't know Dr. Gray, will you introduce me to him?" I would tell you to get somebody else since I did not know him myself.

I know men who have been in that position. They could not introduce anyone to Jesus Christ for they did not know Him themselves. Once I was sent down to a certain place in Australia to take up a man's work. This man had lost the confidence of the people in his church. He had been drinking, and of course that was not right. They told me he was a fine preacher, and that one night after delivering a powerful sermon a man came to him and said,

"I want to talk to you."

"Oh," said the preacher, "I am very busy, I have an engagement for dinner that I must keep."

But the man said, "Oh, sir, I must talk to you. It is about my soul. You have made me very unhappy."

"Well, well, I am awfully sorry if I have said anything that has made you feel badly, indeed."

"But," said the man, "if what you have said is true, I am all wrong, and I want to get right."

"Oh," the minister said, "you just go home and take a little medicine and don't worry, you will be all right."

He turned that man away, and for a good reason. He wasn't right himself with God and could not link up this man with Jesus Christ. That incident actually happened.

I want you to understand that first of all the great necessity is that you be right with God yourself. There should be nothing between you and Jesus Christ so that no matter what time you may be called upon to lead a man to Him (and I have been wakened in the middle of the night), you will be ready. If you are engaged in some illicit business or wrong pursuit, how are you going to be able to help men to Jesus Christ?

Now we want to consider the question of personality. It is important for you to learn how to get yourself out of the mass. I am speaking to you all as a group. We are constantly in danger of regarding ourselves as a group. Separate yourself from your relationships and grasp this fact of your own real and separate identity.

It is becoming more difficult every day to do this, because we are getting to be over-organized. We are developing the corporate consciousness and the class consciousness at the expense of individual consciousness.

You Can't Find an Individual Today

If you want to find an individual today you have to look for him with a spade and when you unearth him he hasn't anything to say for himself. His individuality is reduced in quantity and he can only talk in the language of his school, or his party, or his class, and he hasn't the shadow of an idea what these phrases mean.

It is true that the working man couldn't have attained the place he holds today if he hadn't organized. I don't condemn organization, but speak of its disadvantage. By it the individual becomes submerged in the masses. And it is true of all from the member of Congress to the tradesman. We must get ourselves out of the mass, stand on our own feet and realize our own personal identity, because with the vanishing of the sense of personal identity there is the vanishing of the sense of personal responsibility, which is not as great among men today as thirty or forty years ago.

There is a poem, Kipling's "Tomlinson," we ought to read every year. I quote from it these lines:

"The sins that we do by two and two,
We must pay for one by one."

There is absolutely no escape from personal responsibility. So, in the matter of salvation, the one thing necessary is to separate yourself from the group, get alone before Christ and establish private relations with Him. Otherwise, you have no right in this institution and no commission to go and preach. You can only preach what you know, and testify what you have seen in your own experience of Jesus Christ.

It is a great moment when you do it. It comes to different people in different ages and in different ways. When it came to me, I was only a boy coming home from school swinging my school bag at my side. Suddenly it came to me and I said to myself:

"Hello, there, I am myself. I am different from other boys. I must make my own way. I must shape my own destiny."

It staggered me. I was only a boy, but I could take you to that spot today. It comes to some with a great revealing flash that arrests the pulse and smites the soul with speechless awe! With some, they hardly know it is here until it arrives. Lovers of Tennyson will remember how he expresses it in these words:

"The baby new to earth and sky,
What time his tender palm is prest
Against the circle of the breast,
Has never thought that 'this is I.'

"But as he grows he gathers much,
And learns the use of 'I' and 'me,'
And finds 'I am not what I see,
And other than the things I touch.'

"And so rounds he to a separate mind
From whence clear memory may begin,
As thro' the frame that binds him in
His isolation grows defined."

If you have never defined your isolation, do it now. It is the first step towards salvation.



Fifth Avenue Presbyterian Church, New York City

What is the first article in the creed? You say, "I believe in God the Father Almighty...." But now, it is not expressed, it is implied in the first personal pronoun "I." You can't say "I" until you have separated yourself out from everybody else, otherwise, "I" has no meaning. When you say "I," you say, "I believe in the integrity of my own individuality." Until you realize that, you can't make any approach toward God.

What Is Your Name?

I remember when very young I thought the first question in the Church of England

catechism a very foolish one. "What is your name?" It seemed to me a silly question. Now I believe it to be a very important one, and I marvel at the understanding and vision of the men who thought of it. It is not your surname, that you may share with twelve others in a family. It is your Christian name which separates you from everybody else in the universe of God. It won't end there, but that is where you have to start. You will notice that the Twenty-third Psalm moves within the limits of the personal pronouns. It looks as though there was no one present but God and the psalmist's own soul. That is where you will have to get.

Bishop Fairbairn, principal of Oxford College, who did more perhaps for me than any man in translating old truth into new terms without losing anything out along the way, says in one of his books, "Were it possible to reduce a pious soul to the consciousness of only two beings in the universe, there would be first and pre-eminently God, and secondly self...."

Cardinal Newman in his *Apologia* says, "From a very early age I have rested in the consciousness of two and only two luminously self evident beings: God and my own soul, and in that consciousness I have found my supremest joy."

Then, there is a man who hadn't the mentality of these two, but whose heart had been fired with missionary zeal—a John Hunt. He is not known very well here, but in England we hear much of him. He lay dying, and his wife was busy about the house, and as she came to his bedside she saw two great tears roll down his cheeks. Thinking he was in pain, she said:

"John, dear, are you suffering much?"

His face lit up with a wonderful smile, and he said:

"I wasn't suffering. It is not because I am in pain. I weep for joy, because I said 'My Father,' and I heard Him whisper back, 'My child.'"

If you haven't that, you haven't made a start. You may have a church and you may have a creed, but you do not

have religion. Our great poets can always be trusted at this point. Wilford Ward, a relative of Tennyson, tells us that when the great poet was dying he asked him for a copy of his poems. With dying fingers he handled the pages until he came to "De Profundis." Turn to it, and you will see it is just what I am asking for you this morning. It is the pouring out of the individual soul in prostrate reliance before the infinite personal God. Towards the end it becomes an appeal addressed to the first born child whose little soul he feels is to live on through eternity. He says:

"Live thou! and of the grain and husk, the grape
And ivy-berry, choose; and still depart
From death to death thro' life and life, and find
Nearer and ever nearer Him, who wrought
Not matter, nor the finite-infinite
But this main-miracle, that thou art thou,
With power on thine own act and on the world."

Lovers of Browning recall that poem of his which gives expression to this same thought:

"My God, my God, let me for once
Look on thee as though no soul existed.
We alone, and as creation crumbles
My soul expands till I can say even from myself,
I see Thee, and I feel Thee, and I love thee."

You don't need to be a Browning, or a Tennyson, or a Newman or a Fairbairn to have this experience. It doesn't require mere intellectual power to be alone with God. We don't get there by logical processes, or mentality. They didn't get there that way, but by humbling themselves and becoming as little children.

If you have never done it, do it. If you have done it before, do it again. I find I have to do it again and again and again. I have to get down to Christ's feet and tell Him all about it. You will then be caught up to His heart and feel the beat of it, and you will know as never before that God

is love, and in the strength of that possession you will go out to seek and to save that which is lost.

TWO OF MR. MOODY'S FAVORITE TEXTS

Behold, God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation.—Isaiah 12:2.

The Lord God will help me, therefore shall I not be confounded, therefore have I set my face like a flint, and I know I shall not be ashamed.—Isaiah 50:7.

When Decrease Means Increase, and Loss Means Gain

By Rev. Bernard Guy, Northwood, Ia.

HE (JESUS) must increase, but I (John) must decrease.—John 3:30. In that short sentence the man from the Jordan sets forth the supreme passion of his ministry. It was this truth which he kept ever before him; it was this that added to the fulfilling of the joy about which he testified.

"There was a man sent from God, whose name was John." These words we find on the first page of the fourth Gospel not far from the declaration of the truth that "in the beginning was the Word, * * and the Word was God." It was no small matter to have one's name linked with that of the Son of the Most High. In that great panoramic plan which was born in the mind of the Creator for the redemption of the fallen race, there was a place of honor for John the Baptist. In short, he was a prepared man for a prepared place. He was sent from God.

Realizing One's Privilege

Nations as well as individuals may have their times of spiritual indolence. Lethargy of the soul is by no means confined to the unit. For years these people of whom John was one had lived in comparative inertia, viewing the situation from the standpoint of spiritual values. What religious life there was at the time of John's coming was of a poor quality. Formalism was all too common. Hypocrisy was to be seen everywhere. But one day Judea awakened to the sound of a voice. A new day had dawned and this man had ushered it in, for he cried aloud with no uncertainty of great things soon to come to pass. Blessed is that man who has a place in life, and more blessed is he if he realizes his privilege and opportunity. Such was this man of the Jordan River. He was sent, and he knew it, so where others said, "We think," John said, "I know"; and where others proclaimed the great event as still future, it was John's privilege to say it was already present with them.

Sent by priest and Levite, there came to John one day, messengers with a question

to ask of him, "Who art thou, the Christ, Elias or that great prophet?" These men demanded his credentials, and with confidence born of God whose servant he was, John presented them with no apology for his calling. "I am the voice." Not the Word, but the voice; not the Power, but the instrument; not the Bridegroom, but the Bridegroom's man, and delighting to proclaim His coming that all men might know God.

The Honor That Came to John

It was no small honor to stand as did John and behold the descent of the Spirit of God and His abiding upon Him who had received at the Baptist's hands the ordinance John considered himself unworthy to administer. But such was this man's privilege. Who but a God-sent, Spirit-filled man could maintain his equilibrium as did the forerunner, considering that for a time he held the center of Israel's stage? According to the Lord's own testimony given to those who wondered about John's mission in life, "There is not a greater prophet than John the Baptist." Filled with the Spirit of God whose Son he acclaimed, he for some time held the undivided attention of the people, until there arose on the world's horizon the Sun of Righteousness. The new day had come, and together the Groom and the groomsman preach the necessity of repentance, for "the kingdom of heaven is at hand."

Purifying was the question which disturbed some of the Jews and which led to controversy with the disciples of John. One thing they had noticed, and that was that "all men came to him whom John had baptized." No longer does John play the leading role. No longer is he the chief attraction in the eyes and the minds of the people. Now there is One who speaks with a directness and an authority surpassing all others.

"How About It, Rabbi John?"

"He must increase, but I must decrease." In a few words we have compressed for

us by John himself the bigness, the grandeur, the consuming passion of the man. That he could continue with his ministry knowing that now there was a greater One in the field, witnesses to the grace of God, and to his own blessed humility of spirit.

It isn't hard to preach to the multitude, but the audiences of the ones and twos tax the preacher's energy and prove his mettle. It wasn't so difficult to swing the crowd, but to impress the individual was a herculean task. It offered no inspiration. True, but we must always remember this, that some of our Lord's profoundest messages were given to an audience of one. Who was there the night he gave to the world the truth that "God so loved the world that he gave his only begotten Son"? One seeking soul-hungry, lonely individual heard it. He couldn't comprehend the mystery of the new birth and its necessity, nevertheless it was given to him by the Redeemer Himself.

It is occasions like this that call forth the best in a man, and woe betide that man who refrains from speaking simply because the majority of the crowd has left for home, and only one or two seekers remain.

Count the congregation at the well of Sychar. One,—that is all, and that one a poor despised, foreign, sin-possessed woman with whom no thinking Jew apart from Him would deign to speak. Ha! but listen closely, for He is uttering imperishable truths: "God is a spirit, and they who worship him must worship him in spirit and in truth." Listen again, "Whosoever drinketh of the water that I shall give him shall never thirst."

That is the message for which the world was perishing, and no doubt it was uttered in many forms to the small and the great, to the rich and the poor, to the multitudes, too, but it never fell upon better ground than on that day when He offered it while resting and awaiting the return of the disciples.

"He Must Increase, But I Must Decrease"

A careful study of the lives of those who have achieved aught in the work of the kingdom will reveal the truth that they have been enthralled by their objective. In any field it holds true, but in no line of endeavor is it more apparent than in service rendered for God. It was so with John the Baptist, and possibly in the estimation of those who heard him speak the words he was never so weak and insignificant as at that moment. But in the estimation of God whose man he was he was never more noble. Not the Word, but the voice; not the Groom, but the groomsman; not the Sun, but the satellite; not the King, but the King's messenger; not the Light, but the reflection.

Others of God's men have learned, yea they have been God's only because they were willing to learn the need of it. Without this there could be no success. Paul voiced the sentiment of John many times over. With him also it was, "Not I, but Christ." Phillip had it too, for he preached unto the Ethiopian, "Jesus." Peter had for the theme of his Pentecost sermon, "This same Jesus." The proclamation which fell from the lips of Peter stirred the hearts of thousands, and a multitude was directed into the kingdom.

Judas excepted, all of the apostles learned the secret of successful ministry for Christ. Others have had it too, apart from those

of the first century. Luther had caught the meaning of it as we learn from an incident which took place during his turbulent career as a reformer. Passing down the street on his way to appear before the august tribunal to whom he was to give his reasons for the faith within him, and maybe to lose his life, the people who, in him, recognized a hero, lined the walls and roofs and hailed him with, "Luther, Luther forever!" But not so this man of God. He stopped, and raising his hand for silence, called back, "Not Luther, but Christ forever."

Isaac Watts knew something about it as we learn in the lines,

*"When I survey the wondrous Cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."*

It was the vision of the risen, victorious Christ which prompted the following from David Livingstone, written to his brother just before his departure for the dark continent. "My heart is very sore. I shall never see my children again. They will grow out of my knowledge and will all forget me. But I grudge Him nothing who died for me. My tears flow, but He knows that I grudge Him nothing of all that I have." What is that but an echo from the banks of the Jordan, resounding on the banks of the Clyde? Over again it is, "He must increase, but I must decrease."

The knowledge of this divinely instituted and demanded principle is not however,

confined to those whose gift it is to write. Neither is it only for those who capture Europe or Africa for God as did Luther and Livingstone. It must be learned by all who would partake of that feast prepared in heaven for the redeemed.

What mean those gaps in the ranks of the Lord's army? They are caused by the falling out of those who never learned the principle of "increase and decrease." What is repentance but an acknowledgment of this truth that He demands first place in heart and life? What is rejection of Him but a refusal to be brought under the authority of His will? Happy is that man who learns it early, and learns it well. To let it grip the soul makes the mere welfare of the physical insignificant in comparison. But to evade, ignore, despise it means eternity apart from God whose by right we are.

*I had walked life's way with an easy tread,
Had followed where comforts and pleasures led;
Until one day in a quiet place,
I met the Master face to face.*

*I had built my castles and reared them high,
With their turrets had pierced the blue of the sky;
I had sworn to rule with an iron mace,
When I met the Master face to face.*

* * *

*My thought is now for the souls of men;
I have lost my life to find it again
Ever since that day in a quiet place,
I met the Master face to face.*

The Same Subject from Different Points of View

When I Am Dead

By M. F. Swails, Florence, S. C.

When I am dead, let them not come
And drop a tear beside my grave
Whose kind words might have helped me
brave
The storms of life, but they were dumb

And gave no cheering word or sign.
With broken sword and lonely heart
Some let me fight and stood apart,
Who might have made my wormwood wine.

When I am dead, let them not bring
A wreath of roses red or white.
The clay can not enjoy the sight
Of beauty's welcome blossoming.

When I am dead, let no one raise
A shaft of cold insensate stone;
But have a tree stand guard alone
Thru moon-drenched nights and sunlit days.

If I Should Die Tonight

By Cyrene V. Dayton, Painesville, O.

If I should die this very night,
And never see the morning light,
What would they say, when on my bed
They looked, and saw that I was dead?

Would they relate the things I've done
To brighten earth? Or, are there none?
What would transpire on earth below,
If I were called tonight to go?

And what about that heavenly place,
Where I shall see Him face to face
Who, for my sake, once suffered shame?
Have I been faithful to His name?

Would I a crown of life be given
Because of souls I've won to heaven?
Oh, what a change some day will be
Both here and there when He calls me!

Christabel Pankhurst to the London Police

An address by Miss Christabel Pankhurst at the annual meeting of the International Christian Police Association, London, Eng.

(Reported by our special correspondent)

WHEN I was asked to speak at this meeting of the International Christian Police Association, I consented. I was acquainted with the police. We have had, some of us—well,—we have worked together, haven't we? (Laughter.) We worked together, and we learned to know each other and to respect each other. Speaking for the women, I may say we have a real respect and a fragrant memory of the time we worked together, and I hope the police have the same. And how good it is to work together again in a far greater cause. So of course, I said I would come. And it brings back memories and remembrances to some of you belonging to the force. And we have been thinking how strange it is that after all the struggle and the trouble they gave to us and to you, they are now going to hand over the vote in a calm and peaceable manner. This must have brought it back to many of us.

Something Better Than "Votes for Women"

It is a joy to be here to renew the old friendship, and to look forward to a far more beautiful event than ever pen has written or human imagination compassed. We used to look forward to great things when we had the vote. Now we are able to look forward to the best, those of us who are here and have this great hope of which we were singing a little while ago.

I want to say how splendid it is to have a police association. I believe in fusing the community as an organism and looking upon the police, the soldiers, the sailors, the workmen, upon all trades, all men and women, all classes, as having their function to perform. I am sure great results can come from organized principles, the principles on which society is based and works through these organizations that go on side by side with religion and with evangelism. It is sure to have a wonderful effect.

The Problem of Sin

Then what opportunities the police have! How close they are to the great problem of

sin which, as we have heard and sung today, it is the work of the Lord Jesus Christ to solve. The problem of sin baffles human effort. We can do but a little as the instruments of God in dealing with this great thing, but those who meet it in the first and last instance, have the great opportunity of telling how Christ died for sin in the first advent, and in the second advent He is the Victor over sin.

The policeman has the foremost position in the battle against sin. He is thrown in

aspect than of yore. It is the same in America, and to a smaller extent in this country. Therefore, the life of a policeman becomes more and more exacting. He is compelled to be ever more and more upon his guard.

The Temptation of Fear

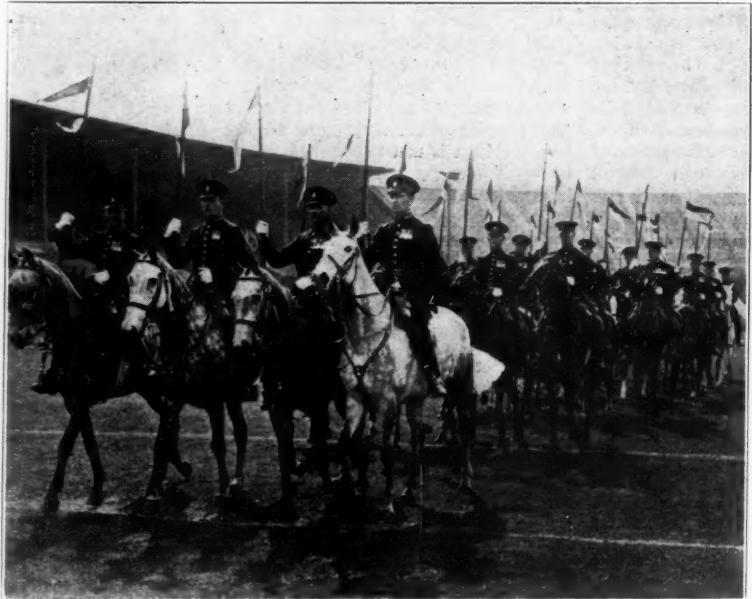
Then the temptations the men have. This was what struck me in the United States. It is *safer* not to say too much. The soldier and sailor know that; the temptation

of fear. But with them it is a collective battle that is being made and there is the encouragement of comradeship. The soldier and sailor fight shoulder to shoulder in their conflict. And conditions, so far as organization can do it, make it easier to be brave. But the policeman must be brave in cold blood. He must be brave in solitude, when no eye save his eye and God's eye know whether he is true to his trust or not. It must be a great help to a policeman to be a Christian, to have the perspective of a Christian, and to have the spiritual strength of a Christian in conjunction with the physical

strength which is necessary for a policeman. Then the policeman is always in contact with evil. He has to be so firm to keep his own moral standard intact. He has to be so careful to remain unspotted from the evil world in which he lives. He has to be careful that in touching pitch he does not become defiled. What a tremendous help, then, it must be to him to be a Christian.

The Policeman's Opportunity

Then his opportunity is great because he is always in touch with those people for whom Christ died. Not that some are sinners and some are not. We all need Christ. But the policeman is in touch with those for whom sin has done its worst; he is in touch with those who have fallen lowest, and who need the Lord and whom the Lord needs. What an opportunity to speak a word for the Lord as he functions through the courts and the prisons to get hold of people who have come into conflict



London Bobbies on Parade

the front rank, in the firing line. He sees the manifestations of sin every day and hour of his work. He knows sin as perhaps no other can know it. He sees it in its crudest forms and roughest garb. He knows the need of a remedy. He knows, as we all do, the working of sin in his own heart. There is no one, unless it is the soldier or sailor, who is in greater temptation, because his daily life calls for qualities which the ordinary life of the citizen does not call for.

It is the hero's life that the policeman is called upon to live. And never more than today. And, I would add, tomorrow. In the past there were difficulties and problems. There was less civility in the behavior of the masses. They were more rough and worse behaved, in a sense. The policeman is the schoolmaster. He has brought about a certain improvement of morals and manners today. We read it is safer to go into the streets than formerly. Nevertheless, crime has taken on a subtler

with the law. What an opportunity! Is the policeman using the opportunity? It is into his hand that the individual, the law-breaker, first comes. Upon the policeman rests the responsibility in so many cases of deciding, as a judge we may say, in the first instance whether the law and the law-breaker ought to come into conflict. Has the policeman, after he has used his discretion and exercised it of his own volition, has he used the opportunity to speak the word in season, to hold out the word of life and pardon?

Then, is he being encouraged to do it? If Christ came to some prisons would He be satisfied with the conditions? Then again, are our courts having all the courage of the convictions of a great country? It has such an opportunity to be a messenger of a great country. Our missionaries, as the previous speaker and others, would be the first to see the great opportunity which a great state has of being a messenger of Christ to those who come before the state charged with offenses.

Then the prisons. Let us be thankful that in every cell there is a Bible; there are chaplains, there are ministers. Prisoners can be visited from outside by these. Let us be thankful for this, and the Sunday services. But let there be more determination, more purpose, more faith, more love, more vision put into all that Christian activity which is associated legally with our prison system.

Yes, our policemen have wonderful opportunities.

Proud of Her Sex

And we must not forget this afternoon to say a word of gratitude for the lady who started this work, opened this way. When we think of our Westons and our Gurneys and those who have had the faith and enterprise to start such work as this, we must feel proud of being women. They certainly used what power they had for the benefit of the community and in the cause of God.

Some of us are studying very carefully social and world conditions at the present time. We cannot help it, but these things are thrust upon us somehow. Since 1914 when the war broke out there has been a state in the world which cannot be overlooked. Our police friends would be the first to say that is so. The human mind seeks an explanation of these things. Why is it, I ask myself as a suffragette, that instead of the world in every way every day getting better and better, we can see the reverse is happening? If the social reformers of half a century ago could see the world today, how great would be their

disappointment! There is more economic prosperity, but more economic anxiety. However, taking things as a whole, we are bound to say that the present position does not realize the expectations which the older dispensation had. And we women before we had the vote thought we would all work with the men to produce conditions of peace on earth and peace in the community! Yet, when we look at things as they are we find that among the nations there is more unrest and antagonism than we can ever remember seeing in the days before 1914. We can see growing problems that come home to many hearts, whether they are state or social distinctions. We thought the last war was to end war. Perhaps if there was more Christian association among the various sections of the community, perhaps if people were led to look upward and onward to the great day when the kingdom of God shall come on earth, there would be less war. As it is, people seem to be preparing themselves for political battle. We

The Return of Christ

I had a letter from a clergyman this morning, who said: "I believe we should regard the second coming as being as definite and literal as the first coming." I do not know when, so I do not say. We do not know the day nor the hour. But the Lord intended us to be looking up and watching the signs. We believe the Lord's coming is to be as plain in the future as the first coming was in the past. Nevertheless, we ought to present to the world the full rounded truth of His coming. We ought to explain that this is not the kingdom of God, and nothing like it. Otherwise, they think this is God's idea of how the world should be run, that this is the unfolding of His purpose; perhaps to go on a little further, doing a little better and the kingdom of God will be here.

Such teaching as that has made many atheists. They are asking us what kind of a God is it who permits wars, crimes, poverty, disease, who permits such a tragedy

as is going on in America at the present time, when hundreds are fleeing for their lives from the devouring waters. Is that the system on which God runs the universe? Unless we have an answer in these days of trial and perplexity we shall not make Christians, because we are not declaring the whole counsel of God. He did not say the work was done. He said until He comes there will be earthquakes and wars, ferments and divisions and all kinds of evils. Until the Lord has come in His glorious second advent, there will be human unrest, social unrest, crimes, dis-

order. And as we get nearer the times that precede His coming, there will be more and more lawlessness and revolt against the ordered system of society.

That being the declaration of the Bible, if we are going to declare only half its message that message will not be understood. And so to those who are sorrowful, despairing, perplexed in the world today; those who are inclined in their rightful dissatisfaction with the evils, we say only the second coming of Christ will bring the realization of the hopes of the social reformers. He will come and so order things on this earth when every man and woman shall sit under their vine and fig tree and none shall make them afraid.

I like those words. Our working people will appreciate those words. Haunted by the fear of unemployment, the fear of sickness which will deprive them of the power of work, this world causes them much anxiety. No one will then. They will have a social



London Police Keeping Order During Recent Strike

are back to the old days of political competition and strife. There is this issue and that issue, whether trade union bills or votes for twenty-ones or the education of the masses. It seems as though they were forgetting those outer dangers such as came upon us in 1914. Only thirteen years ago, and already forgotten, the great danger we passed through, to the point of being at loggerheads again.

If we had a sense of proportion and got imbued with the idea that all the efforts are not for long, they would come together and pull together, as people do on board ship when the vessel is in danger. All differences are forgotten and people try to weather the storm until they get safe into harbor. Humanity is sailing through a storm today, and that will go on with increasing power until we get into harbor, until Jesus Christ comes back, because He said He would, because the signs which He said would precede His coming we believe are here.

order that will guarantee them against these petty party prejudices.

The Rich Have Their Troubles

Our rich men today are not happy. Their riches are so unestablished in the present state of society. We do not always understand in our sympathy with the workers what is the burden resting upon those who organize the great production enterprises to keep it going. We think it is all motor cars and good times for them. We do not realize their hearts must be failing them for fear more than ours could possibly do because of the very importance of their position. The very greatness of their responsibility is the measure of their trials when things go wrong.

And as for the prevailing governments, should we not have more patience with them? If we realized what the burden of government is today, should we not rather feel as they felt whose thoughts are expressed in the third chapter of Isaiah: "Make me not a ruler of the people." Uneasy lies the head that wears a crown. Uneasy lies the head that bears the burden of political office in these days.

What has one cabinet minister told us? "Even in the days of Napoleon, no British government has been surrounded with anxieties and responsibilities that will compare with the anxieties and responsibilities of this government." And whether it be a Lloyd George or a Macdonald, a government violently Red or ultra-conservative or moderate and liberal, or a government of women—and you know we may some time have a government of women even—any British government in these days will have a burden upon its shoulder which can only be borne by the Son of God of whom it is said by the prophet that when He comes the government shall be upon His shoulder.

Turn Men's Eyes Upward!

If we could only appreciate these two things. One is the utter difficulty of making things go right, and the other God's program for this time. It isn't merely the fight for men who happen to be in office, and thinking we could do things right if we were in their place. We must remember with the burden of government and the impossibility of human beings governing, that God has decided to solve all these problems Himself. He has reserved the empire of this earth for His own and He is coming, rising as the sun with healing in His wings, to put things to right. If His people could appreciate these things they would have the right sense of proportion, something to look forward to, to hope for, which would make the burden of today's trials so much easier to bear. No wonder people go off after strange remedies when they look along the line of history and consider things they have seen in their time and see things have not been as they should be, and nobody tells them that God very soon is coming to succeed. They set, every man, to concoct something that has never been tried before. Social reformers who see the failure of past efforts and have not been told that the kingdom of God is coming when Christ comes again, set about making the most fantastic experiments. And the result we see. The result is failure. But before we blame them

we had better ask ourselves if we told them what was the right and best way? Have we given them the glorious hope that is in our own hearts, and of which we are firmly convinced? Do we explain that the very evils that war around them are, as the darkest hour that announces the dawn, the heralds of the coming of Christ to deliver the world from its sorrow and sin?

No Believer in Dreams

I speak as a practical believer, not as a psychologist or seer. I never had a personal revelation. As for getting any information in a dream, I never have had such a thing, and would not like it, for I should think it unreliable. But we have signs which are very appealing to hard-headed folk like myself. It is a wonderful thing to be on the mountain top watching the break of dawn. Some people never see a sunrise. You on early duty see it sometimes. You should see the rising of the early sun. It is well to be on the mountain top watching for the dawn. So we are watching for the signs of the times.

The twenty-first chapter of Luke is the most comprehensive chapter we have. It gives the word of the Lord Himself. He pointed to the ancient prophets. He said everything in the Psalms and the Prophets and the Law concerned Himself. He brought forth all the prophetic truth applicable to His coming to suffer. The Jews had not thought of that. Their conviction was He was coming in power and great glory. They could not see His coming to suffer. Well, He said, "Ought not Christ to suffer before he came in his glory?"

The Jew would not have His suffering. They were fixed on His glorious coming. Some Christians go to the other extreme. They fix their attention on the suffering Messiah and will not have anything to do with the reigning Messiah. We must take both truths. All through the prophets is the announcement of the double coming. The first was the fulfilling of the law, carrying on to what was coming. He gives a history lesson of a coming day, of a mighty past linked on to a great and endless future. He told them of the troubles that were coming soon after He went.

In that prophecy you have our Lord speaking of two distinct moments of time, two periods. Some people have mixed them up, think only one period is meant. They think that when the Lord drove out the Jews that was His coming. Strange thing that His coming should be just to look at the Jews being put to the edge of the sword and driven out of the land! That is absolutely wrong. It is absolutely absurd to say that the coming of the Lord Jesus Christ in power and great glory should be to see the fall of the people whom all through the Bible He promises shall be forgiven and finally installed safely in their land. He predicted that great disaster which had fulfilment in historic fact in A. D. 70. That downtreading should last until the end of the time of the Gentiles. The end will be when the downtreading of Jerusalem ceases and the Son of Man shall come in great glory.

As you read in this chapter, there will be a time of trouble, it will be so great that men's hearts will be failing them for fear. It is just like that now. I saw some-

thing in the *Times* literary article today. It says, "We have times of general anxiety and vague perplexity." Our Lord's very remark.

"Distress of Nations with Perplexity"

We have not got to the climax of the perplexity yet. It is growing. How puzzled and unhappy we should be if we did not know it portended something very glorious! It comes but to cease. When men's hearts are failing them for fear, when this is at its height, "then shall ye see the Son of man coming in a cloud with power and great glory."

"When these things begin to come to pass." What things? Earthquakes, pestilence, the sea and winds roaring, wars and rumors of wars. All these evils which are to give perplexity. "When these things begin to come to pass then look up, and lift up your heads; for your redemption draweth nigh." Then He goes on to say when these things come to pass, know that the kingdom of God is nigh at hand. When we see these things—the nations unable to come to peace with one another, unable to trust one another, preparing for war, and war on a greater scale than ever. When we see that greatest national calamity that America has ever known, when we read of earthquakes being more prevalent than ever, when we see men preparing to fight each other on points of legislation, then we know the kingdom of God is nigh at hand.

What a wonderful day we are living in! Studying these things you will see we are at the end of the times of the Gentiles, the times that date back to Nebuchadnezzar, and have been unfolding themselves through the ages, through the Greeks, the Romans, which in some shape or form has succeeded from the days of Julius Caesar until now. I say the people are intelligent enough to carry these things in their mind and understand them. You see how the Kaiser built up the Roman empire of today. See how Italy goes everywhere and says, "We are the authors of Rome, Rome must be here." See how Italy is calling the Latin races who were once part of Rome. See them calling, because they are so suspicious of danger. See them from the Far East, from Russia.

Let us use our powers and we will see that great Roman empire which for centuries kept the world at bay and founded a civilization, which we inherit and enjoy at the present time, a civilization which is in danger at the end of the times of the Gentiles. That great Roman empire will be in full existence, thinking to have conquered the evils that now beset us. But there is nothing good enough for the kingdom of God, whether it take the form of bolshevism or Roman civilization which is only an attempt.

The world will not then be infected with the curses of civilization but will have a civilization which will never pass away. We definitely see a kingdom of God coming which shall never pass away, without fault or default. It was predicted in historic prophecy when He spoke of the Son of Man coming in power and glory. The things of these days are coming to an end.

(Continued on page 14)

Will the Church Pass through the Tribulation?

By Rev. F. L. Chappell, D.D.*

A QUESTION that is often asked is, "Will the Church pass through the tribulation?" Some say "Yes"; others, "No." The confusion arises from not sufficiently distinguishing the Church from the world.

When you say, "the tribulation," I ask: "Whose tribulation do you refer to—that of the Church, or that of the world?" For each has its own tribulation, and the two are by no means identical. Yea, more, they cannot be even contemporaneous; that is, when the Church is purely the Church, and the world is wholly the world. It is their blended and suppressed condition that creates the confusion.

Purely and truly the Church and the world are thoroughly antagonistic; one is "the truth," and the other is "the life"; one belongs to Christ and the other to the Devil. When the Church prospers, the world, as the world, suffers; and when the world prospers, the Church, as the Church, suffers. The prosperity of one means the tribulation of the other; that is, the more completely the one lives out its own true life, the more it will be the means of tribulation to the other.

Christ says to the Church, "In the world ye shall have tribulation," and therefore, it is only when the Church gets out of the world that her tribulation ceases. And the more truly the world lives out its own true life, the more surely will it oppose the Church, or bring her into tribulation. *Therefore, the tribulation of the Church continues as long as she is in the world, and increases in proportion as the world prospers.*

II

But the tribulation of the world properly begins when the Church is taken out of the world. Therefore, the world is in prosperity up to the time that the Church is taken out of the world. As Christ says, "As it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." That is, the world prospers up to the taking away of the Church, and then its tribulation begins. But the tribulation of the Church, such as it is, continues up to the time she is taken away, and the hardest of it is just before

*The author was a Baptist minister holding pastorates in Evanston, Ill., and Flemington, N.J., but later placed in charge of the Gordon Missionary Training School of Boston, now Gordon Bible College. He has been in heaven for many years, but was a devout saint while on the earth, learned in the Scriptures, and faithful in his testimony. This article, written perhaps forty years ago, and published in the INSTITUTE Tie, forerunner of the MONTHLY, is now republished because of the newly-awakened interest in the theme of which it treats and because the intervening period serves to confirm his forecast of its developments.—Editors.

her rapture. Even as Lot had a hard time in Sodom up to the time he was taken away, and the hardest just before it, in that awful night when the poor, perplexed man was ready to prostitute his daughters that the angels might escape insult.

The Scriptures abound in statements showing that the Church is in tribulation, or persecution of some sort, as long as she is in the world; so that we are taught to be "patient in tribulation," and even to "glory in tribulation," knowing that tribulation worketh patience, and patience experience, and experience hope. But we are also taught that, as the age draws to a close and the world grows strong and God-defying, the tribulation of the Church will increase, so that it will end in sharp persecution, as did the days of Christ on earth, who is the Head of the Church, for as He was, so are we in the world. Therefore, the closing days of the age are emphatically to be the days of tribulation for the Church.

III

But over and above all these representations there is a certain tribulation mentioned in Scripture, which is called "the great tribulation," a time of trouble such as never was before, and such as shall never be again. It is mentioned with great particularity in Daniel 12:1, in connection with the career of the Antichrist, the standing up of Michael in behalf of the Jews, the resurrection of some of the dead, and other notable events of the very last days. Christ refers to it in very much the same language, and it seems to be pointed out in Revelations 7:14, by the emphatic and distinctive expression, as seen in the original, "the tribulation the great."

Now, the question arises, Is this "great tribulation" that of the Church or that of the world? We have already seen that it cannot properly be both, since they are not contemporaneous. The world prospers up to the taking away of the Church and therefore cannot be in tribulation of this superlative character. Remember always that the Church we are now talking of is not the nominal, mixed, worldly company that so largely prevails, but the distinctively pure Church that holds itself ready for rapture. Is "the great tribulation" the tribulation of this Church, or the tribulation of the world, which may indeed include unbelieving Jews and worldly professing Christians? Just a few references will show that it is the tribulation of the world and not of the Church. For the subject of it, evidently, has an anti-Christian aspect.

It is a tribulation of judgment rather than one of discipline. It has distinctively Jewish aspects, being called the time of Jacob's trouble. It includes war, famine, pestilence, burning, and almost every horror as set forth in so large a part of the book of Revelation, making a tribulation under which men grow blasphemous and

God-defying, instead of patient and humble. Moreover, in the very nature of the case, we see that judgment tribulation on the world is much more worthy of being called "the great," than disciplinary tribulation on the saints. Not that but some saints may come out of it, being brought out of the mazy slumber in which they had hitherto indulged. When, therefore, it is asked, "Will the Church pass through the tribulation?" it is well to ask, "What church and what tribulation?"

If you mean the pure Church and the disciplinary tribulation it must be answered, "Yes; 'through much tribulation we must enter into the kingdom of God.'" But if you mean the pure Church and the "great tribulation," it must be answered, "No; for such are exhorted to 'so live that they may escape all these things,' and of such it is written, that 'they shall not come into judgment,' which is the nature of the 'great tribulation.'" But if it is meant the nominal, worldly, slumbering church, and the disciplinary tribulation of the church, we answer, "Yes." The common, so-called church will come into tribulation, and many of her members, we trust, will be awakened and be led to become ready for rapture, while, perhaps, others will be so deluded in their worldliness that only the following great tribulation will awaken them. On these points we would not be over-dogmatic.

IV

But the practical point of this subject lies in our seeing what we may expect to take place in the world in the days that are just before us. Some seem to have the impression that the world is now coming into dire tribulation; that war, panic, famine, pestilence and completest disaster are right upon us, or rather right upon the world; that terrible things are about to take place, as signs that the end is right at hand. But, as I read the Word, and the signs of the times, just the opposite state of things is to prevail. These dire evils are, indeed, to threaten and incipiently to take place, but the full force of them is not coming now. But rather these evils are to be surmounted, and worldly prosperity is to increase.

There was no war, nor famine, nor pestilence just before Noah entered the ark, or Lot went out of Sodom. No great tribulation was upon the world, but rather the tribulation was upon Noah and Lot, who were ridiculed for their prophecies of what was coming. Just so will it be now. The world is to succeed largely in apparently overcoming its threatened evils. Great enterprises in politics, and finance, and science, and education, and so-called religion are going to prosper, so that real Christian truth, and real Christian expectation about the Lord's coming, and real, humble, Christian living are going to be frowned upon, and the optimists, as they call themselves, are going to sneer at the

truths we hold and say, "Didn't we tell you so? Prosperity and not adversity is coming."

Perhaps the ten-kingdomed confederacy in Europe and Asia will be formed by diplomacy without the firing of a gun; and the Jews may return to Palestine with the approval of the nations, and with untold wealth at their disposal, with full permission to rebuild their waste places and to restore their holy city.

And very likely some future parliament of religions, assembled at Jerusalem, may induce most of mankind, Jews and Greeks, Mohammedans and Buddhists, Romanists and Rationalists, to unite in a grand brotherhood of man. And doubtless multitudes of so-called Protestants may be ready to

applaud and to join it. Wealth will marvelously increase, and be largely devoted to science and education. The great universities will be thronged, and astounding discoveries in the arts will dazzle and deceive all, except those who really know their God. Men will grow so proud and women will be so confident in the great brotherhood and sisterhood of the race as they clasp hands with people of every sort of religion and no religion at all, that the Bible exhortations to separateness in order to become the Lord's sons and daughters, will be relegated to an obsolete past.

Social life, too, will become a mazy whirl among the devotees of pleasure. They will marry and be given in marriage many times over, since they can be divorced

as often, and all will go as merry as a marriage bell. And this state of things will be hailed as the dawn of the millennium! Yes, God will send them strong delusion, that they may believe the lie, because they received not the knowledge of the truth.

Beloved, it is prosperity rather than adversity in the world that we need to watch against. The successes of the world are more to be feared than its disasters; for in these are the strong delusion—the lie—that man is working out his own salvation. It is because of these very things that "the great tribulation" is coming on the world, and "much tribulation" on the Church. But they are not the same, nor do they come at the same time.

What Will We Look Back on at Ninety?

By Armstrong Perry, Westport, Conn.

WHEN I have a difficult decision to make I try to imagine that I am at the end of life and looking back. The pleasures that I look back upon seem so different, now that they have passed, and some hard, disagreeable tasks give me so much more satisfaction than selfish indulgences. So I look ahead and look backward.

My backward glances have been helped by talks with aged friends. One of them, Mrs. Jane Taber, gave me when she was eighty-eight a brief account of her early experiences. She is ninety-two now. The high spots that she looks back upon are the kind that would make old age happy for any of us, I believe. She said:

"While sitting in church one Sunday morning my eyes happened to catch a glimpse of this inscription: 'Founders of the M. E. church.' I read the names, and went home to think about it. In 1864, when I came to Canton, there was no M. E. church here. The Methodists were few, about eight in number. I had been a member of the church for ten years.

"We held prayer meetings in a small room over the Baptist church. Sometimes, once in a while, a preacher of our denomination would come this way and give us a talk. Methodists kept coming to town until we concluded to build a church. The Conference sent us a preacher, a right first-class preacher. He worked with the men and we finally built the church—an auditorium and a small room back called the session room where we held prayer meetings. We were old-fashioned Methodists but we prayed to God and He heard and added to our numbers from time to time.

"We had quarterly meetings and a love feast, taking a bit of bread and a sip of water from the same bowl (we had no microbes then). We were most happy for we had a testimony meeting and sang hymns until half past ten when a good sermon was preached followed by the communion service.



Mrs. Jane H. Taber

"After the morning service was over we went home to dinner then back to Sunday-school. Our lessons were put on a large blackboard and the superintendent explained them. Sunday-school over, we went home to rest and study the next Sunday's lesson. After a light lunch we returned for the evening service.

"Thursday night was always the evening for prayer, testimony and singing and we had lively meetings. Not much time was lost in waiting one for another. We took our children and if they became sleepy, made a comfortable place for them on the seat. We did not close the meeting until everyone had a chance to speak. We were willing to stay until ten o'clock, which we often did if there was any likelihood of anyone being saved. Sometimes the meeting lasted until eleven.

"The next Sunday after preaching we had a class meeting where every one was asked by the leader to tell how we were getting along religiously, and if any of us were in trouble we stayed and prayed for that one. Our class meetings were well attended and often the preacher was present. The young people attended the morning services regularly as well as the prayer meetings.

"We had a foreign missionary society organized in the early days. I have a life membership certificate. Later the church was thought to be too small so it was raised and a basement put under it, with a kitchen and a back room for the primary class. One member painted a very fine picture on the wall. The pastor put in the stained glass windows."

It is not well to live too much in the past, but what a satisfaction it must be, at ninety-two, to look back over a life in which Christian service is the outstanding feature. In an old song there are two lines:

"For memory is the only friend
That grief can call its own."

Memory always may be a friend, but its frankness in repeating the unpleasant as well as the agreeable scenes may make it an uncomfortable friend to live with. I find it better to pause and try to look back upon the result of a decision that is to be made than to look back later upon unfortunate results of a wrong decision.

Times have changed since Mrs. Taber's day, but the principles upon which God founded the universe have not. We need fellowship in Christian service just as much today as the early pioneers did. If we do not develop it we suffer and humanity suffers. So, I try to look back in imagination before I have to do so in reality, and I pray for wisdom to put aside the gratification of selfish desires and to do the things that will help others.

CHRISTABEL PANKHURST TO THE LONDON POLICE

(Continued from page 12)

The burdens of these days are coming to an end. It will not be long.

We used to say it would not be long before women would have the vote. And it wasn't. It will not be long before the kingdom of God will be here. Because you understand these things you know that the kingdom of God draweth nigh.

Satan's Failures

By Rev. Vernon L. Shontz, Beckley, W. Va.

THE shoals of life are strewn with wrecks of men and women—human derelicts left high upon the reefs because they could no longer stem the tide of wickedness and sin. Who is to be charged with these ruined lives? Immediately the answer comes that to Satan, the god of this world, is due the credit. Few would challenge that statement. Yet is it not true that to the adversary of the souls of men are charged many things for which he is not directly responsible, things which he would gladly avoid if he had the power to do so? No, this is not a defense; it is an expose!

The Great Counterfeiter

The chief role in which the Scriptures present his satanic majesty is that of counterfeiter, an angel of light, whose outstanding purpose seems to be to develop a religious system so similar to God's redemptive plan that none but the spiritually-enlightened can detect the difference. In that seven-fold assertion of ambition in the fourteenth chapter of Isaiah's prophecy, the motive inspiring Satan's apostasy is given. There he is quoted as saying, "I will ascend into heaven, I will exalt my throne above the stars of God I will be like the Most High." This ambition to be like the Most High and to draw unto himself the worship due God has ever been the dominant note of Satan's ministry in the universe. Therefore, we need not be surprised if his methods to gain the allegiance of men almost parallel those of God Himself. Certain it is that the great company of angels who fell with Satan could not have been led into that apostasy except by a highly-developed scheme of deception.

His Method in Eden

When the arch enemy of God and man sought in the garden to lead our first parents astray, he did not urge them to plunge into gross, heinous sin. He suggested a line of action which, said he, would bring to them greater moral and intellectual values than could be found elsewhere and that the limitations placed upon their freedom were arbitrary. So strong was the temptation and so beguiling that even the sinless progenitors of the race first paused in indecision and then transferred allegiance from the Creator to the deceiver. They were misled by a counterfeit which was so nearly like the genuine that they seemed unable to detect the difference.

When Cain brought his offering of the fruits of the ground, who else but Satan could have inspired the belief that the shedding of blood was unnecessary? He was willing to endorse the principle of sacrifice, but with the method he took exception. Why should not the fruits of the ground be as acceptable an offering as a lamb? In fact, reason would dictate that it was more so since it did not in-

volve the taking of the life of an innocent victim,—and Satan appeals to reason rather than to faith.

Damnable Delusions

New Testament illustrations of the truth that Satan's chief work is to deceive, are not lacking. In the parables of the kingdom recorded in the thirteenth of Matthew, Jesus told his hearers that an enemy sowed tares in the field which had been sown in good grain. We are told that these tares were an oriental weed called darnel which in the early stages of its growth is so much like wheat that it is practically impossible to detect the difference. Hence the command that they be allowed to grow together until harvest. It is a picture of Satan sowing "damnable delusions" when God has sown the truth. Another New Testament writer speaks of the adversary as an angel of light.

With this idea of deception and counterfeit in mind, are we justified in believing that Satan is interested in producing murderers, drunkards, adulterers and other vile sinners, to parade as his representatives before men? Does it seem plausible that one so intelligent and so discerning should be anxious to make harlots, thieves and cut-throats out of humans? Think of the shambling inebriate, blear-eyed and bloated, who staggers home and drives his trusting wife and children out into the snow of cold winter. Think of the outcast woman with the marks of her sin written deeply on her countenance,—no thinking person would want these as advertisements of his cause.

Where He Fails

What shall we say then of these cases? They are Satan's failures. He who is not omnipotent starts men and women on a career of disobedience to God. He is anxious that they live respectable lives without faith in Christ and His atonement. But many pass from his power and go farther than he ever intended they should. He would hinder them, he would make them moral, for they are no recommendation to his cause. The lust of the flesh is so strong upon them that he has not the power to hold them.

A moral man who lives an exemplary life, pays his bills, does not drink too much, does not use profane language, is honest in all his dealings, all without Christ, is Satan's masterpiece. In fact, to produce men and women of this kind seems to be the purpose of modern religious programs. Much stress is laid upon correct living, upon so-called Christian citizenship, while it is denied that faith in the atonement and the shed blood is necessary to bring men into proper relation with God. So many of our religious leaders seem to have forgotten about the holiness of God which needed to be satisfied by the sacrifice of His sinless Son.

What Modern Cults Reveal

A study of modern cults will reveal the most interesting fact that most of them have sufficient truth to make them appeal to men and women as Christian, but the omissions and the error with which the grain of truth is surrounded are of such a nature that when the acid test of the gospel is applied they are found wanting. Tares are among the wheat. They are indeed Satan-inspired systems, counterfeit systems, so nearly like the genuine that only the divinely-enlightened can discern their error. Truly, the prince of the power of the air is an angel of light, —the great deceiver of men.

WHY MAN BELIEVES IN GOD

The human body is a physical co-ordinator of marvelous complexity, every one of its billions and billions of units of life being connected with the central brain. That in itself gives it a pre-eminent position in the scale of creation. When, however, we consider the intellectual, spiritual, and esthetic activities of the human soul which creates the internal world of our consciousness, then the life of man rises far superior to anything ever observed in the starry vault of heaven.

This creative power residing in our consciousness is our soul. It makes us god-like. It is the origin of our belief in the existence of the Creator. Being blessed with a creative gift, the most precious gift of heaven, we firmly believe that we are a part of the Creator, that we are made in His image.—Prof. Michael I. Pupin, Columbia University.

A soldier once said that, according to his idea, repentance was "Halt! About face! Forward! March!" Repentance is not lopping off particular sins. If I have a vessel full of holes, and stop only part of them, the vessel will sink just as surely as if I did not stop any. We must break off from all sin and turn to God.—D. L. Moody.

Why cannot the great farming enterprise of the United States pull its parts together, in order to "sell" itself to the American public? With organization come essential controls. The size of crops can be largely controlled in the ratio of probable demand. Diversification helps. Marketing control can be achieved to take care of surpluses due to weather and other unforeseeable influences. The machinery of sales, distribution and advertising can assure varied markets, better grading and pricing and satisfaction to consumers reflected in stronger buying. The costly marketing methods of independent individual competitors can be done away with, and along with them the interference of advantage-taking speculative interests.—Prof. Irving Fisher (Yale).

Professor J. Gresham Machen, D.D., Declines the Presidency of Bryan University

THE following letter was published in *The Presbyterian* of July 7, too late for copying in our last issue.

We feel assured however, that not a few of our readers who may not have seen it elsewhere, will be gratified at its republication here.—Editors.

June 25, 1927.

F. E. Robinson, Esq.,
President of the Bryan University Memorial Association.

Dear Sir:

"On my return from a lecture trip in Great Britain, Mr. Lockhart has conveyed to me the question of the Bryan University Memorial Association as to whether I could consider accepting the presidency of the university.

"In reply, I desire above all to say how very great is my appreciation of the honor which has thus been conferred upon me. Particularly at the present moment, when I have just been subjected by the General Assembly of the church to which I belong to a most extraordinary indignity, it is profoundly encouraging to me to know that there are those who do not acquiesce in such a low estimate of my services and of my character. In these days of widespread defection from the Christian faith, I rejoice with all my heart in the warmth of Christian fellowship that unites me with those who, like you, love the gospel of the Lord Jesus Christ, and are willing to bear the reproach to which a frank acceptance of the gospel subjects them in the presence of a hostile world.

"At the same time, though to my very great regret, I am obliged to say that I should be unable to accept the important position to which your suggestion refers.

"In the first place, I do not feel that just at the present moment I can honorably leave my present position. Princeton Theological Seminary is an institution which for a hundred years, and never more successfully than now, has been defending and propagating the gospel of Christ. It is now passing through a great crisis. If the re-organization favored by the General Assembly which has just met at San Francisco is finally adopted next year—if the proposed abrogation of the whole constitution of the seminary and the proposed dissolution of the present board of directors is finally carried out; if, in other words, the control of the seminary passes into entirely different hands—then Princeton Theological Seminary, as it has been so long and so honorably known, will be dead, and we shall have at Princeton a new institution of a radically different type.

"But meanwhile—during this coming year—the seminary is still genuinely and consistently evangelical. And it is by no means certain that the work of destruction will really be authorized next May. The report of the committee that dealt with the subject this year was adopted only because of the gross misrepresenta-

tions of fact that the report contained, and it is quite possible that the true facts may still become generally known and that the sense of fair play which, we hope, is still possessed by the rank and file of our Presbyterian church may make itself felt, so that the right of thorough-going conservatives in the Presbyterian church to have at least one seminary that clearly and unequivocally represents their view may still be recognized and Princeton may still be saved. Meanwhile—until this issue is decided—I do not think it would be right for me to desert my colleagues here or to desert the institution that I so dearly love.

"In the second place, I doubt very seriously my fitness for an administrative position like that which you have done me the honor of connecting with my name. My previous efforts, to say nothing of their imperfections even in their own sphere, have been of an entirely different kind. The very importance of the position which you are seeking to fill makes me question very seriously, to say the least, whether I am at all fitted to be its occupant.

"In the third place, I am somewhat loath, for the present at least, to relinquish my connection with distinctively Presbyterian work. I have the warmest sympathy, indeed, with interdenominational efforts of various kinds; I have frequently entered into such efforts on my own part; and I understand fully that the real attack is not directed against those points wherein Calvinism differs from other systems of evangelical belief, and is not directed even against those points wherein Protestantism differs from the Roman Catholic church, but that it is directed against the points wherein the Christian religion—Protestant and Catholic—differs from a radically different type of belief and of life. That radically different type of belief and of life is found today in all the larger ecclesiastical bodies; and in the presence of such a common enemy, those who unfeignedly believe in the gospel of Jesus Christ are drawn into a new warmth of fellowship and a new zeal for common service. Nevertheless, thoroughly consistent Christianity, to my mind, is found only in the Reformed or Calvinistic faith; and consistent Christianity, I think, is the Christianity easiest to defend. Hence I never call myself a 'fundamentalist.' There is indeed, no inherent objection to the term; and if the disjunction is between Fundamentalism and Modernism, then I am willing to call myself a fundamentalist of the most pronounced type.

"But after all, what I prefer to call myself is not a 'fundamentalist,' but a 'Calvinist'—that is, an adherent of the Reformed faith. As such, I regard myself as standing in the great central current of the church's life—the current which flows down from the Word of God through Augustine and Calvin, and

which has found noteworthy expression in America in the great tradition represented by Charles Hodge and Benjamin Breckinridge Warfield and the other representatives of the 'Princeton School.' I have the warmest sympathy with other evangelical churches, and a keen sense of agreement with them about those Christian convictions which are today being most insistently assailed; but, for the present at least, I think I can best serve my fellow-Christians—even those who belong to ecclesiastical bodies different from my own—by continuing to be identified, very specifically, with the Presbyterian church.

"Finally, however, let me say how warm is my sympathy with you in the noteworthy educational effort in which you are engaged. Very amazing to me is the complacency with which many persons contemplate the educational conditions that prevail at the present time. As a matter of fact, we have fallen, I think, into a most deplorable and most alarming intellectual decline. I do not, indeed, under-estimate the achievements of modern science in the material realm; and the Christian man should never commit the serious error of belittling those achievements. This is God's world, and those who penetrate into its secrets are students of God's works and benefactors of their fellow-men. But such material advances have gone hand in hand with an intellectual decadence in many spheres—an intellectual decadence which is now threatening to engulf all of human life.

"I do not see how anyone can contemplate present-day educational conditions without seeing that something is radically wrong. And about one thing that is wrong—indeed by far the most important thing—there can be no doubt. It is found in the widespread ignorance of the Christian religion as that religion is founded upon the Word of God. If, indeed, the Christian religion were not true, I should not desire to see it continued on the earth, no matter what benefits its continuance might bring. But then, as a matter of fact, I hold that it is true; and I do not believe that there can be any truly comprehensive science that does not take account of the solid facts upon which the Christian religion is based. Hence I sympathize fully with your desire to promote an education that shall be genuinely Christian. And I pray that those who, like you, wherever they may be, cherish such a desire, may not be discouraged by the opposition of the world. You represent a cause which cannot ultimately fail. And even now, despite all the forces of unbelief, despite hostile actions even of the organized church, the gospel of Jesus Christ still shines out from the Word of God and is still enshrined in Christian hearts.

"Very truly yours,
(Signed) "J. Gresham Machen."

Moody Bible Institute Monthly

Movements in the Land of the Redeemer

By Rev. S. B. Rohold, F.R.G.S., Haifa, Palestine

THREE are continual changes here and wonderful movements indeed. The past six months a grave crisis has prevailed in the land of the Redeemer. There has been a reflex influence from the terrible economic situation existing in the world. The great strike in England last year and the economic depression in the world has affected Palestine greatly. It must not be forgotten that Palestine still has to exist on the world's bounty, and if the world suffers economically, the people of Palestine have to bear the consequences. The poor Zionist Halutzim, namely, the

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God Answers Prayer for Rain

The withholding of rain is undoubtedly one of the greatest perils of the land. When the heavens withhold rain, the land becomes so barren that it is impossible to do anything with it, so the people gave themselves to prayer. Moslem, Jew and Christian all went to their places of worship and cried for mercy, and God answered their cry. Then we got not only rain, but an abundance of rain. Real floods came, such as we never experienced before. Some parts of the railway line were washed away and traffic was stopped; even some houses were washed away.

In going from Haifa to Jerusalem by motor car, and coming down that terribly steep mountain from Nazareth to the plains of Jezreel, it was an entrancing sight—floods running down on all sides. Coming down to the plains of Megiddo until the mountains of Samaria were reached, we found the whole land was submerged. We simply went through the flood and it was amazing how the car could keep going. When we started going up the mountains of Judea, we began to feel terribly cold, and then we saw, as we reached the heights of Ram Allah, the vicinity of ancient Shiloh, the whole of Jerusalem and all round about covered white, with snow! It was a grand sight for Palestine. The cars, however, could not get through and motor car traffic was stopped for three days.

Then came suffering. Of course we saw snow two metres high and more in Canada and the people enjoyed it to the full because their houses are prepared for such climatic conditions. They have suitable clothing, food and fuel, but here the people were not so prepared. We learned that quite a few died from the severity of the weather. Some roofs fell in because they were not built to bear the weight of the snow.

We had to return by train, first to Jaffa. The train, as you know, skirts along those high mountains of Judea and we were trav-

the magnificent King Solomon, therefore the traditional name is with justice retained for them. There are three large pools, all of them in view on approach. The first is four and one-half kilometres long, and the total length of the water conduits is about forty kilometres. It was so arranged that the waters from the different springs should fall into the pools passing along the natural counterlines of the hills, and passing through Bethlehem to Jerusalem into the huge reservoirs in the Temple area.

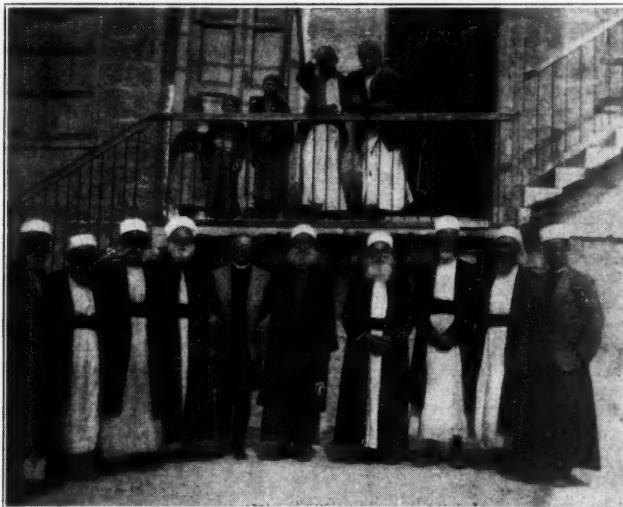
"The whole system was working naturally by gravity and our greatest recognition must be expressed concerning the knowledge of the ancient constructors of the laws of hydraulics in connection with the alignment of the long aqueduct, a part of which was even hewn in the rock as tunnel.

"The obvious purpose of Solomon's Pools was to receive the surplus of spring and rain water collecting here, as far as the conduits leading to Jerusalem did not claim it, and thus create a supply which could be later employed in times of drought according to the requirements, either for the supply of Jerusalem or for watering the gardens of the valley of Urtas down below."

These pools since the British occupation have been in a measure repaired, at a cost of £32,000, and every effort has been made to collect all the water possible during the winter from the springs round about in order to get a sufficient supply for the ever-increasing population of the Holy City. In spite of every effort the pools could not be filled, because there was never enough rain and the springs could not supply the water needed. We are told that the pools have not been filled for some centuries. About three weeks ago they were still practically empty, but now they are overflowing!

This will give an idea of the tremendous and unprecedented amount of rain which Jerusalem has had lately. Therefore His Excellency the high commissioner, Lord Plumer, together with Lady Plumer, some high government officials, notables, and representatives of the press were invited by the Jerusalem municipality to pay a visit to Solomon's Pools and to witness the unique phenomenon of the pools filled with water to the brim, for the first time in the last three or four centuries!

We all arrived very early in the morning; the high commissioner and his party



S. B. Rohold, of Haifa, Palestine, welcomed by Sheik K. Tarif and notables at Jules

eling just as a great storm and flood of rain was coming, helping to melt the snow. It was one of the most wonderful sights I have ever seen in Palestine. How the floods poured down the mountain sides everywhere and with an uproar which reminded me of the rapids at Niagara Falls. Oh, what a sight! It was beautiful! But when we learned of the many poor little homes and huts that suffered through it, our hearts melted.

On February 16 and 17 we had to go back to Jerusalem to attend a missionary conference. We learned that the fall of snow in some places, especially in the Hebrew district, was two metres high. This was reported in the *Palestine Bulletin* of February 18.

Solomon's Pools Filled Again!

Last week, on March 2, it was again my privilege to go to the Holy City and I proceeded to Solomon's Pools. It was a special occasion. History is almost silent concerning the origin of these pools. Archaeologists seem to disagree as to the originator of the magnificent constructions. However, all agree that they are worthy of

being on the spot at 9:30. They were welcomed by the mayor and the municipal council, who explained in well-chosen words the significance of the occasion. The water engineer read a historical survey of Solomon's Pools. He stated that all the three pools now contained about forty million gallons of water, which is sufficient to supply the city with water during seven months. Of course this declaration was received with great acclamation. Indeed it was a great sight for us to see in the land of the Redeemer these ancient pools bearing the name of the great and magnificent king of Israel, Solomon, after so many centuries again restored and in full use.

Another Sign

Another sign of the rebuilding of the land of the Redeemer. On March 2 we were again privileged to be amongst the guests at a solemn ceremony, that of laying the corner stone of the Nathan and Lena Straus Health Center in Jerusalem. This great Jewish philanthropist, anxious to bring peace into the City of Peace where such discontent reigns owing to the multifarious religions, communities and sects, thought by building up a great institution for the relief of the suffering and needy of all nationalities, that the peoples could be brought together and peace restored among them. Of course we realize the fallacy of even thinking of restoring peace to the peoples without the Prince of peace. It seems like the words of the prophet of old, "Peace, peace, when there is no peace." Nevertheless, it is a worthy work and a tremendous effort.

The high commissioner laid the corner stone. This stone was given by the government, being one of the stones taken from the third wall of Jerusalem which has been lately discovered. It was marked with a suitable inscription. There were great speeches by different representatives of the communities and nationalities.

The speech of Mr. Nathan Straus, urging the people to peace, was indeed beautiful. Some of his sentences were indeed almost prophetic. He exhorted his own people to give up their differences and join together for the rebuilding of Zion. He spoke in strong terms against the Jewish millionaires who are not contributing enough towards the cause. He expressed gratitude to many loyal true Christians who are aiding the rebuilding of Zion. He made a strong attack on anti-Semites and persecutors of the Jewish people. I could not help taking down these words:

"The anti-Semites and the persecutors of the Jews are doing us harm here and there. But, after all, their days are numbered, while the days of Israel are innumerable. No nation or individual who ever persecuted the Jews has prospered. What we need also is peace within Israel and good will among us and our neighbors. The Psalmist said: 'Peace be within thy walls and prosperity within thy homes, O Jerusalem. Peace be within thee, Israel. . . . The Lord shall bless thee out of Zion and thou shalt see thy children's children—and peace upon Israel . . . Out of Zion shall come forth the law, and the word of the Lord from Jerusalem. God will save Zion and build the cities of Judah.' But we are his instrument."

He will build Palestine through us—if we are big enough, self-sacrificing enough and wise enough to avail ourselves of the greatest opportunity that has ever been presented to our people in two thousand years."

There were present over eight thousand people, and perhaps more. We were hemmed in between two very orthodox Jewish Rabbis and though they knew actually who we were, yet they were kind and courteous, and we realized with gratitude the change in the heart and in the attitude of Israel towards the Hebrew Christian. Our prayers went up to God that the "softening of the heart" may continue, and bring forth the long looked for reconciliation between the Jews and his Saviour, his long looked for Messiah and King and only hope.

Such are Israel's conditions of today. These are only two out of many wonderful signs that we are witnessing. And the true loyal watchman upon the walls of Zion may see in it signs for greater expectation. It remains only for us to realize that the day is short and, yea, the laborers very few, therefore we must hasten our steps.

Converts

We believe that the time of ingathering is at hand. During the past seven years seed has been sown. There has been distribution of the Word of God, dealing with individuals, delivering addresses, going from place to place, silent testimony and the many, many prayers. All these seeds have been taking root and the spring time is at hand. The green shoots are coming forth and now we must not slacken our efforts but must watch and care with great tenderness that the heat of the day may not burn up these young green shoots.

The enemy is busy; he has been sowing tares all over. We have often explained it. There are all kinds of hideous and miserable doctrines being spread by irresponsible individuals, the messengers of Satan and his host. Their name is legion. The evil one cannot see and cannot tolerate the Jews being converted because it means the uprooting of his kingdom. Yet we praise and glory in our Redeemer because we know He is the All-Powerful One. No enemy can prevail against Him.

And now here and there young men are coming forward asking for baptism, openly

declaring their faith in Christ, and we have to take the utmost care with such. Many have to give up their very all while others have to pass in a literal sense through the valley of shadows, being led away into the wilderness and tempted by the Devil. We must earnestly pray and seek that they may come out unscathed, with stronger and more fervent faith and trust in His salvation. The desert dries up many a soul unless a destination is pointed out to those bewildered converts, and it is a grave responsibility how to find an oasis in the desert for such. At the same time it is with gratitude that we witness that some are coming out victorious.

We had the privilege of admitting into the visible church of Christ within the past few months two of such, baptizing them in the name of the Father and of the Son and of the Holy Ghost.

A Famine for the Word of God

There is now a new phase such as Hebrew Christian missionaries have never faced before, namely, a shortage of Hebrew New Testaments. This is quite a new thing in the history of Jewish evangelism. Many Jewish missions had large stocks of New Testaments which friends kindly sent to them from time to time for free distribution. The Bible Society's agencies always had large quantities of Hebrew New Testaments lying in their depositories for years, but now they cannot supply all that are needed. For example, the large Hebrew New Testament by Professor Delitzsch is not to be had for it is out of print. The other day, visiting the Bible Society's depot at Port Said, the headquarters for the whole of the East, they told me that they had none left. In order to induce the Bible Society to reprint this edition, we made an order for one thousand copies. How soon we will get them no one can tell. Then again the small pocket edition of Zalkinson's Hebrew New Testament is also exhausted. That proves beyond all doubt that the Hebrew New Testament is in such demand these days as was never before experienced in the history of Jewish missions.

It behoves us to take courage, praising God for the privileges granted, but, oh, what a responsibility! May it please Him to find us worthy in the day of His power.

Memories of Palestine

By Miss Julia S. Wallace, Farrell, Pa.

We were filled with awe and reverence
When we saw Judea's plain,
Where the Saviour trod and labored,
Where He suffered grief and pain.

When we viewed the holy city
By the rays of setting sun,
How our hearts sang praise and mar-
veled
At the wonders God had done!

As we passed from out the garden,
We resolved, with melting heart,
That in all life's undertakings
We would seek the "better part!"

Early on the next day morning
We approached Gethsemane
Where the Saviour knelt to pray
In His hour of agony.

There 'mid the sacred shadows
Of the rustling olive trees,
We sought divine forgiveness
For our human frailties.

A Humble Work of Faith and Love in France

By Mrs. Helen Howarth Lemmel, Digne, France

THAT the evangelization of France has entered very little into the missionary plans and enterprises of the church, will not be disputed by the thoughtful observer. To quote one of these, "This may be due to the idea that the religious situation is satisfactory, and added to that the wish to avoid offense to the Roman Catholic church by implying otherwise." But the fact remains that millions have no means of knowing the free gospel as it is in Christ Jesus.

That the religion of France is Roman Catholic is a known fact, but to a vast majority, the church figures in their lives only at baptisms, deaths, marriages, and to some degree on high festival occasions such as Easter and Christmas. Add to these nominal Catholics an equal number of what may be called practicing Catholics. Consider then a number equal to the sum of the foregoing addition who are free thinkers, and not associated with any religious organization. There remains a small minority called Protestants, but in large part simply non-Catholic, and nonanything unless it be frank unbelievers. The professedly and actually religious group is divided into denominations, and its influence thereby weakened. Among these are the fervent, faithful few, but the majority of ordained leaders are modernist, and many of these extremists. A dark picture, and but for the glorious high lights, insupportable to view.

A Bright Spot in the Gloom

In the extreme southern corner of this dark land we find M. and Mme. Contesse. Twenty-three years ago they decided to publish an evangelical monthly magazine for the family, knowing that in France, Belgium and Switzerland there was no such. They are among those honored with their Lord, in that they were called mad, for there was no money nor physical strength that such an enterprise demands. "But God" was and is today their sufficiency, for *La Bon Revue* circulates among 60,000 readers in France and other lands where there are readers of the French language.

Thirteen years ago the Contesse family, now numbering five, came to Digne with a tent campaign, and were led of the Lord to remain among a people who sat in gross darkness.

Digne is called "little Rome" by reason of the full complement of Catholic institutions therein. A bishopric, two seminaries, convents, schools, orphanages and hospitals make it indeed a citadel undisputed until the coming of the Contesses. Save for the few converted (from the Catholic faith, as are all who are mentioned in this writing), there were no known evangelical believers in this city of 10,000 inhabitants, nor a known dozen in a section of country having a population of some 100,000.

Americans Help

Here the Contesses settled and printed their paper. Soon a gospel service was established in a deserted store room. But souls saw the light, and a company of believers was built up. Then came the demand for a worthy building and at this time a friend made it possible for the two to go to America. And so it comes about that America largely gave to Digne its beautiful Chappelle Evangelique that adorns the most prominent corner of this lovely Alpine town. The chapel tower is graced by a clock, the only illuminated one in the place, and passers-by looking



M. Contesse and Four of the Orphans

for the time, see shining upon them from the windows under the clock, Bible texts pointing out the way of life.

Two other Americans (U. S.) gave to the work a Ford car (incidentally a new one is needed for the old one has finished its course), a chariot of the Lord, carrying M. Contesse and a load of helpers to villages within a radius of forty miles, who left in their wake the spoken and the written Word. The writer of these lines has been of this privileged company, and has seen the interested crowd gathered around the group with its little organ. The eagerness in many cases for the Book, and the earnest conversations with one and another of the party will never be forgotten. On this occasion there was not, as sometimes, the violent ringing of Catholic church bells, which tested M. Contesse's lung power, but never outdid it.

It goes without saying that there have been and still are persecutions of which these devoted workers are largely silent.

But it is open history that during the war they were branded by the priests as German spies, and the suffering and distress cannot be imagined. The fact is their home was the center for soldiers of whom there were some 5,000, it being a training camp. From some of these comes word from distant parts of the world from time to time, of the going forward in the new life which was glimpsed, and in some cases entered into then and there.

Years ago a bishop in the place said, "We are not afraid of these people until they begin works of charity and so come in touch with the people." While not equipped for public charity work, it has been the unfailing loving kindness of these servants of His that has won the people, and the time has come for the good bishop to fear.

Meeting at the Morgue

And now we come to the hospital and home for the aged, for the prayer of years has been answered in the rising walls of a substantial stone building of dignity and beauty. It stands upon ground given by another American and is what its builders desire it to be, "a monument of God's love, and the love of His children for the poor and suffering."

We may relate here a recent occurrence to point the need. A member of the chapel congregation was taken to the Catholic hospital. On being told (upon recovery from a sudden attack that rendered her unconscious) of the administration of last rites by the priest, in a panic of fear, she wrote a glorious confession of her faith, and the instruction that her funeral should be conducted by her pastor, M. Contesse. Her brother one day met him and told him of the death of his sister and the burial by the priest in two hours from that time. M. and Mme. Contesse with a small group of Christians went to the morgue of the hospital and asked admittance which could not be denied them. The candles were burning about the coffin, and in the midst of the simple service the priest and acolyte entered. With no regard for the occasion he violently demanded the why of M. Contesse's presence. To which the pastor replied, "I am doing my duty," and calmly presented the dead woman's document to the purpose. After an exhibition of rage the priest departed.

The core of the matter was the wish to hinder the presence of the Protestant pastor in the cortège through the streets, so that it may be said, as it has been, "Oh yes, in life they leave the true church but in death they return."

Caring for the Little Ones

In addition to the hospital, there is another long dream realized in the orphanage, where four needy little ones are cared for by two devoted sisters. And more are coming, so that the small house will soon

be taxed beyond its limit. One year ago the two schemes were of the things "yet hoped (and believed) for," as also workers. Two of the latter we have mentioned. Two others have disposed of property in another city and cast in their lot with these adventurers of the Lord. Another, an aged but not by any means incapable servant of long standing, has been sent by His Master to live in the rooms over the chapel. He cares for the building, carries on his colportage work, and keeps open a room for any who desire to enter for reading or consultation.

In the summer there are many visitors from distant parts, and it is surprising and cheering to hear often of and from these in one's travels, as having found the Lord "in a little place called Digne."

The old saint mentioned is helped by his daughter, who in addition to her visiting holds a Bible school for children on Thursdays. On an average of fifteen children gather, and more are in prospect. One of the other dear women named is the visiting nurse, and is the nucleus of the hospital staff.

The proof of the worth and vitality of this work is the enthusiasm it creates among all who come in contact with it.

A prime mover in this band of enthusiasts is the young pastor of a prominent church in Philadelphia. The *Sunday School Times* gives evidence of warm interest, and on a recent visit of Mme. Contesse to the United States the Moody Bible Institute opened its doors to her and also gave material proof of its missionary spirit.

The home is open to paying guests, who find its charm and Christian fellowship a delight and a refreshment. French lessons are given as desired, and for those desiring for their young folk the best of French life, there can be found no safer, sweeter or more desirable place than Villa Jonquille in Digne. One speaks from an experience covering several visits comprising many months.

This writing goes forth with the prayer that it may meet the eyes of all whom the Lord desires to have share in the privileges set forth.

Elijah said to Elisha, "Is there anything you want? Don't be afraid to ask. You seem to be very timid." Elisha replied, "Yes, there is something I want." "Well, don't be afraid to ask; you shall have whatever you want." A blank check! How did he fill it out? Did he ask for as much of the Spirit as Elijah had? That would have been a great thing. Talk about kings! Elijah had power over kings. Kings are in the habit of ordering their subjects around. Here was a subject who was in the habit of ordering kings around. Talk about the power of Caesar, Napoleon, Alexander, the great generals and warriors of this earth! Why, it is nothing to the power of the man who is in communion with God. Elisha was not going to ask for a small thing. He says, "I want a double portion of thy spirit." I can see Elijah turn around to him in surprise and say, "You have asked me a hard thing." But he says, "If you see me when I am

taken from you, you shall have it." "Then," says Elijah, "you'll not get away without my seeing you." He wanted a double portion of Elijah's spirit, and he was determined to get it. So he took good care to see him in the chariot, and he did see him. Elijah performed twice the number of miracles that Elijah did.

Jesus Christ has come down from heaven since then, and is it so wonderful to ask for the power of the Spirit? We ought to have a hundred times more power than Elijah and Elisha had.—D. L. Moody.

Three great perils beset U. S. ministers, intellectualism, substituting learning for piety; rationalism, substituting reason for faith; professionalism, substituting form for spirit.—A. T. Pierson.

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William H. Hockman

THE SOVIET IN CHINA UNMASKED

It is scarcely possible to exaggerate the serious part played in the present Chinese disorder by the agents of Soviet Russia. Reference has repeatedly been made in these columns to the fact that a gigantic, systematically organized, liberally financed propaganda from Moscow has been largely responsible for the violent anti-Christian and anti-foreign upheavals. Our readers doubtless noted from the daily press that the conservative general, Chang Tso-Lin, recently conducted a well organized raid upon the Soviet Legation in Peking. He assumed that the legation was the brains and headquarters of the sinister and diabolical activity that threatened not only the rights and privileges of foreigners, but the very social and political existence of China itself.

Amazing Revelations

Quoting from a carefully prepared volume issued by the *North China Daily News*, we read: "The raid upon the Union of Soviet Socialist Republics Embassy at Peking, April 6, 1927, has resulted in the most stupendous agglomeration of Soviet documents available to the world since the 1917 revolution in Russia. Cartloads of papers, which the Soviet military attache had made a desperate attempt to destroy, were taken to the Peking metropolitan police station and, before there was any

possibility of tampering with the vast haul, were exposed to the inspection of all persons who were in any way qualified to examine them.

"These papers show that not only Borodin and Galen, the most conspicuous figures in the Nationalist movements, were financed and directed from Moscow, but that there was a large staff of Russian experts to develop anti-foreign tendencies attached to every force in China. . . . It is made amply clear that the Nationalist spirit as we have seen it at work in southern and central China was neither spontaneous nor native, but was ready made in the U. S. S. R. Document No. 6, which Egoroff made a desperate effort to burn while the raid upon the Soviet barracks was in progress.

"When the seizure was effected the staff of the embassy hastily gathered important documents and archives in one of the rooms, threw kerosene over the lot, and

set it on fire. But the thick layers of paper sheets only burned at the edges, and moreover the police, who must have been expecting such an attempt to burn the records, were promptly on hand with a fire hose, so the flames were immediately extinguished and the documents retrieved.

A Specimen Document

"From one of the documents, badly damaged by fire but still sufficiently clear to enable the translators to decipher the meaning, a sample paragraph is taken: '(5) It is necessary to take up all measures to stir up the mass of the population against the foreigners. To this end it is necessary to have the foreign powers resort. . . . (to repressive measures?) in the struggle with the mob. In order to provoke the intervention of foreign powers, do not shrink before any measures, even such as looting and mass massacre. In case of collisions with European troops use

tense. Just how long a semblance of law and order can be maintained is a problem. Commercial and industrial enterprises, both Chinese and foreign, are facing imminent extermination. This responsible official ventures the prediction that if the British soldiers are withdrawn, the resulting lawlessness would be such that the whole foreign population would be driven out of China within sixty days."

A Challenge to Christian Prayer

The hour in China is dark. It would be a foolish, senseless kind of optimism that sought to ignore the desperate facts. But it is an hour for Christian faith and prayer to arise and lay hold of the promises of God. Never in modern times has there been such a call to earnest believing prayer. Pray that the Word of God, already widely disseminated, may bring forth abundant fruit. Pray that the native Christians may grow in grace, and enter into their full privileges as ministers and messengers of the gospel. Pray for the missionaries, that they may have clear guidance as to their immediate future, and that doors may be opened for them to continue or resume their ministry of evangelism. Surely God has still some great program for that vast unreached population of China, and some place in that program for the loving sacrificial service of consecrated Western Christians.

REUNION OF INSTITUTE STUDENTS IN CHINA

On May 19, 1927, some forty former students of the Moody Bible Institute met for a reunion at Jessfield Park, Shanghai. Because of the unsettled conditions in China at present many are having

to live in Shanghai who would otherwise be working in the interior. It is evident that God has a purpose in it all, and prayer is requested that much spiritual blessing may come from it, both to the Chinese Christians and these missionaries. Mrs. Charles Judd, Edna Larsen, George Sutherland and C. J. Glittenberg were appointed a special committee to communicate to the Institute their appreciation for the invaluable training received, and assure it of their constant prayer for the good work it is doing.

FROM THE HIGHWAYS AND HEDGES OF ANGOLA

Rev. W. C. Bell (M. B. I. '06), Dondi, Angola, writes: "On one of my journeys through the dense bush I found a man sitting quietly all by himself. Going near to him I could see the whole story at a glance. He had several very bad burns



Reunion of Institute Students in China

largely these cases for agitation. (7) While carrying out the present anti-European movement it is most important to keep up the present antagonism among the powers. . . . It is therefore necessary to carry on the agitation against the foreigners in the form of an anti-British movement. It is especially important to isolate Japan as the country which can within the shortest time move into China a large number of troops.'

Irreparable Damage

"Although a popular reaction is compelling some of the Soviet leaders to depart from China, their horde of dupes remain behind, and their nefarious poison will continue to work its worst. According to a statement issued by the chairman of the Shanghai municipal council, himself an American, the situation in Shanghai is rapidly becoming more complicated and

on his back and feet. During the night, being rather short of covering he had crept nearer and nearer to the fire for warmth, and in some unaccountable way rolled into the fire and became badly burned. In the morning his companions discovered what had happened, and like all natives made ready to flee. So they grabbed his belongings and cleared out, leaving him to his fate, which would be a matter of but a few days. Several days had elapsed before I found him. With the help of Christian lads we carried him to the mission station, and for months cared for him seeking to heal up his sores. For a year or so he was quite a charge, and then we succeeded in persuading his wife to come and stay with him. Finally I got him

interested in twine and rope making, and this has been his occupation ever since, he being now quite an expert.

"The best part of this little story is that this rescued man is now a strong, earnest Christian and an instructor to many in the ways of righteousness."

THE FRUIT OF OUR TIREDNESS

From the Philippines Rev. Paul Kennedy contributes the following: "Oft times our attention is caught and held by some peculiar thought or phrase in the native dialect. One of the most sincere and charming expressions was heard at the regular morning service in one of our rural churches. An old church member, barefoot and wearing native, homespun garments,

lifted the offering toward heaven and asked God to 'bless the fruit of our tiredness.' If you could know how he had plowed and harrowed the rice field behind a slow old buffalo, and how knee-deep in mud he had planted the young rice while the dampness gave him rheumatism in every joint; if you had seen him guard the birds away by day and stray animals by night, and finally pluck every head of grain by hand, pound it out in a wooden bowl, winnowing it in the wind and keeping out barely enough to feed his group of hungry children—then you could understand his sigh and appreciate his prayer, 'Lord accept the fruit of our tiredness.'

TIDINGS FROM SUMATRA

Rev. Carel Hamel (M. B. I. '19) has been seeing the Word of the Lord prosper in that far-famed but little known island of Sumatra. Recent letters tell of interesting experiences both on the rubber plantations and in the jungles. The following incident illustrates how human sin and need are just the same in every clime and place.

"I would like to tell you a little incident that took place some time ago. As is my custom, I went to one of our out-stations, situated back of the large U. S. Rubber Co. hospital, where there is a little settlement of Christians. In the house of one of these people a weekly service is conducted. Some forty people were huddled together on a mat that day, and I, standing near a small table, led them in singing and preached to them the Word.

"On the outside a young Javanese woman passed and heard our singing. She stopped and listened. It touched her heart, and memories of old days were awakened and stirred her. Quickly she decided, and slipped inside the door and sat down with the women. Attentively she listened, tears filled her eyes,—God spoke to her and convicted her of sin. While all this was going on unknown to us we preached the Word as usual, and God in His mysterious way was using His servant.

"When the service was over I intended to start immediately on the long trip back home, when a man called me aside and said, 'A Javanese woman wishes you to come to her home that she may speak with you.' I went with curiosity, but curiosity was soon turned into thanksgiving, as I heard of the work God had been doing that evening in this sinner's heart.

"She told me that long ago she had lived in Java in a Christian home, and worshiped with her parents and received religious instruction, but for long years she had lost it all. An unhappy marriage and a yearning for romance made her run away. She signed up as a contract coolie, and come to far-away Sumatra. On the transport ship she met a man to whom she was immediately married, native fashion, another coolie performing the ceremony. Thus she lived for years until just three months ago when she cultivated another friendship with a native of the east coast of Sumatra, and again ran away. Together with her new companion she found work in the U. S. Rubber Co. hospital.

"This evening on hearing our singing, memories were awakened and she came in

North East India General Mission A TESTIMONY

*Rev. K. D. Garrison, in a report of his visit to the areas in which this Mission is operating says:

"It was very refreshing, indeed, to see the work of your Mission in the hills, and to realize that the blessing of God is very evidently resting upon it. One must make due allowance for the differences in race, stamina, and environment, between the hill people and the plainmen, and recognise that in all missions in Assam the results in the hills have been immensely more satisfactory as to numbers than on the plains, but after such allowances have been made, the work of your Mission which we saw, appears to me to most nearly reproduce the conditions of New Testament Apostolic times. There was a warmth and genuineness about the Christians that was evidently real and could not be simulated, and a certain sturdiness about the converts which was good to see. The peculiar feature which was of great interest to me was the evidence of God's working without the use of white missionaries. We foreigners come to consider ourselves indispensable to the Lord for His work, and are prone to forget that God carried on missionary work for a great many years before He had the Anglo-Saxon race to use for this purpose; and, in fact, He sent the Gospel to our race by people of another race. It is very humbling, to us, as indeed it should be, that the Holy Spirit is perfectly able to do His work without the assistance of our western methods, and that the New Testament itself gives us an entirely sufficient basis for the founding and propagating of the Church. So far

as I could ascertain, the personal ministry of the foreign missionaries in the North-East India General Mission has not been any factor in producing the work as it stands at the present time (I mean, at least, no favourable factor.) Indeed, I question whether any useful purpose could be served by the importation of missionaries into the hills, although I can see a sphere of utility and blessing for a Bible teacher who would have experience enough and grace enough to keep his hands entirely off church administration. This is almost asking the impossible of a white man, but I take it to be the condition of usefulness in that work."

An answer to criticisms

Mr. Garrison continues:

"I may say that certain criticisms of the work of the North-East India General Mission, which had reached me hitherto, seemed to be based largely upon the assumption that missionary work could amount to nothing without foreign missionaries in charge thereof. I am sorry to say that the average experience of work in India by foreigners leads us to give credence to such an attitude. It was, therefore, a genuine surprise and blessing to see what God is doing entirely through Kuki or Lushai agency. Moreover, it seems to me that under the circumstances God Himself is able to have all the glory. This fact makes it the more probable that the blessing of God can continue to rest upon that work.

"I wish to assure you of the definite conviction which I have received after having seen the work in the hills, that God is in it."

*Chairman of the India Executive of the Christian Missionary Alliance.

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and listened. God spoke to her heart and convicted her of the darkness of her sin until she cried out, 'Sir, what must I do now? I have three husbands, and am a dreadful sinner. What shall I do?'

"I wrote to Java for her to find out whether her parents were still living, and the whereabouts of husband number one. A most surprising answer came back. Her father rejoiced exceedingly that his daughter was not dead and that he might see her again. He sent photographs and begged her to return. He has been a minister of the gospel for twenty-five years, and has long been burdened over the fate of his wayward child. Night and day for all these years he has prayed for her, and now God has graciously heard and answered His servant. Dear reader, pray for Mataline, for that is her name, that God having begun a good work will perfect it into His glory."

AS A ROARING LION

Many of our readers have followed with deep interest the fragments of news coming from Mr. and Mrs. Harry Strachan, in connection with the special evangelistic campaign conducted in Central America. Mr. and Mrs. Strachan are located in San Jose, Costa Rica, where, despite unabated Romanish opposition and innumerable knavish tricks and plots, they are seeing the Word of the Lord prosper.

For some time they have been following the pillar of cloud in the direction of a neighboring town called Heredia, where a work of grace gave much promise, and where conditions seemed ripe for establishing a regular center of Christian worship and service. In answer to much prayer the difficulties and organized opposition were overcome, and a piece of property secured whereon a small chapel has recently been erected. The shouts and threats of Romanish priests have been loud and terrifying, but God has graciously and skillfully guided them in the acquisition of this place of testimony.

Violent Assault on the Missionaries

But neither the adversary or the priests of Rome purpose to allow this work of grace to proceed unmolested, as may be seen from the following account: "On Sunday night, June 12, our missionaries were the objects of a most dastardly attack on the part of a band of roughs. We have evidence that the attack was premedi-

tated and prepared beforehand. In San Jose the affair was whispered about some days previously. From what we have been able to gather the attack was to have taken proportions sufficient to finish with both the workers and the work. It was said about the town, 'This Sunday will be their last.' . . . The evening meeting was very quiet, and more people than usual came in and took seats in the hall, with a good group standing outside listening. We finished rather earlier than usual and everyone left the hall, our own people getting into the busses for the journey back to San Jose. Mr. Strachan said 'good-night' to a small group of men lingering near the door and turned to get into the bus, when without a word of warning these men threw themselves upon him. One man tried to pull one of the students out of the bus and the others set upon Mr. Strachan in the most ferocious manner with sticks and stones and blows from their fists. Fortunately Miss Elder had remained behind a moment longer and so escaped the blows, but Mrs. Strachan was hit by a stone and bled so copiously as to give the impression that she was much more seriously hurt than proved to be the case. If it had not been for the ready action of a few men who were still on the sidewalk, and the valor of a little policeman, it would certainly have gone badly with us.

"How God worked to deliver His servants was very notable. For one thing, the meeting closed much sooner than was customary, and so our people got out of the hall and into the busses before the usual time for departure. On the other hand, about fifteen minutes before the meeting finished a rumpus occurred outside and a policeman arrested a man, whereupon the crowd followed toward the prison, drawing away a large number of those who had gathered for the attack upon us.

The Hand of Rome

"We are told that in the morning the Römishe priests incited the people to violence. By publishing articles and handbills, the contents of which would be considered ample grounds for criminal indictment in any other country, they have incited the people to violence and assassination.

"Let American people take heed to these things. Rome is the bitter enemy of liberty. These are the people who represent the church that seeks to make one of her members the chief magistrate of a great Protestant nation. This is an example of the liberty of conscience and respect for civil law that Governor Smith so guilelessly and so confidently professes to cherish. There is nothing to hope from the Church of Rome, that will not herself enter into the liberty of the gospel of grace or let others enter in."

Give me more than I expect and I will give you more than you expect. I can afford to increase your pay if you increase my profits.

Watch your work—not the clock.

Don't kick if I kick—if you are worth while correcting you are worth while keeping. I don't waste time cutting specks out of rotten apples.—A Business Man to his Employees.

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Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the reader of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

NEW YORK BIBLE SOCIETY GIVES BIBLES TO UNITED STATES FLEET

The New York Bible Society from its Bible House, at 5 East 48th Street, New York, with the co-operation of over two hundred young people from the National Bible Institute and various churches of New York, recently made a large distribution of Bibles, Testaments and portions to members of the United States Fleet just before it left New York harbor. The young people visited more than a hundred ships in making the distribution and 655 Bibles, 2,175 Testaments and 34,840 portions were personally handed to the men, making a total of over 37,000 volumes.

HOW YOUTH REGARDS PROHIBITION

At the great International Christian Endeavor Convention which met recently in Cleveland, O., the young people attending

that convention adopted a resolution which we here-with give in part: "Resolved, that the Thirty-first International Convention of Christian Endeavor, representing 4,000,000 young people, with an annual growth in membership totaling tens of thousands, many of whom will become first voters, puts itself squarely and irrevocably on record as favoring the strict enforcement of all law, and especially in favor of the maintenance and support of the constitution, including its Eighteenth Amendment We take special umbrage over the attitude of older people in attempting to foist upon the younger generation the responsibility for the violation of the prohibition laws. We make bold to say that if the fathers and mothers and elders of our nation were to set such an example before young people as the age and experience of the former would surely demand and justify, the youth of our land would constitute no unusual problem in this respect." Nobly and bravely spoken.

The great convention in Cleveland afforded many "thrills." The Christian pa-

rade, twenty thousand young Christians in line, thrilled us. It electrified Cleveland. Then when these thousands of young people rose to put themselves solidly behind the Eighteenth Amendment, we were thrilled again.—*United Presbyterian*.

DAVID C. COOK

David C. Cook, an international figure in the publishing world, died recently at his home in Elgin, Ill.

Immediately after the great Chicago fire of 1871 he was impressed by the need of adequate periodicals to spread missionary principles and instruction to Sunday-school classes. *Our Sunday School Paper* and *Our Lesson Book* made their appearance under his directions shortly after the fire, establishing the foundation of what proved to be the largest religious publishing industry in the world. Mr. Cook has been president and editor of this industry since 1875.—*Chicago Tribune*.



New York Bible Society Distributed Over 37,000 Bibles to Members of Fleet When in New York Harbor

THE BIBLE TAKES FIRST PLACE AGAIN

When Commander Byrd, because of the significance of the non-stop flight to Europe, expressed a wish to add a copy of the Bible to the distinguished company of the trophy box, Mr. Rodman A. Wanamaker provided the Commander with a miniature Bible, its pages about the size of a postage stamp and its weight one ounce. In appreciation a large copy of a leather-bound Bible was presented to him on behalf of the American Bible Society by Mr. Gilbert Darlington, its treasurer, at the close of the ceremonies at the Eternal Light, Madison Square, which ended New York City's first day of welcome to the home-coming ocean flyers.—*Bible House Bulletin*.

tribes of Israel.—*Western Christian Advocate*.

WHO CONTROLS BUSINESS?

"A single group of not more than 20,000 business men is in charge of American prosperity today, a careful and painstaking survey of tax and other returns to the federal government discloses. These men are directors and officers of dominant corporations in many lines of industry—corporations which are setting the fast pace in our new found prosperity. They manage the affairs of about 1,200 out of more than 400,000 corporations doing business in America at the present time.—*Washington Post*.

Moody Bible Institute Monthly

WATCH THE JEW

Yes, watch the Jew; for some reason he is always a Jew; it does not matter where he goes, what he does, he is still a son of Abraham. The mark of that old sheik once on a man can never be removed. This was the decree of Holy Writ, supported by one of the most inscrutable testimonies ever recorded. Certainly that old philosopher was right when he declared that the greatest argument for the divine origin of Christianity and the Bible is the Jewish people.

The Jew is to be found in all classes of society and in all occupations. There are over 75,000 Jews in our country now located on farms. They cultivate over 1,000,000 acres of land with a property value of \$100,000,000. We learn that a German-Jew, by name Herschell Wire, came to this country about thirty years ago and settled near Lexington, Ky. He has raised more cattle than any other man in the state, and has the record of producing more blue grass than anyone else in the entire world. We judge the reason for this is found in the fact that ever and anon the old Abrahamic urge appears in the Hebrew race. Such an individual cannot be satisfied with mediocrity; the hills cannot confine him; the waters of the springs cannot quench his thirst; the harvest of a thousand fields cannot satisfy him. He

rises above them all to become a friend of God. Yes, until there is none other like him in the world.

No wonder there is a desire prevalent among the Anglo-Saxons of the aristocracy of Great Britain to call themselves sons of Abraham. These same people are known as Anglo-Israelites, and believe that the Anglo-Saxons are descendants of the lost

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THE TREND OF BENEVOLENCE

In answer to the question, "Has the giving in the churches kept pace with the increase in the income throughout the nation?" Rev. Herman C. Weber, director of Every Member Mobilization of the Presbyterian church in the U. S. A., presents data which indicates that it has not.

Nevertheless, some denominations show a tendency to increase—for example, the Methodist Episcopal, South, Presbyterian in the U. S. A., Disciples of Christ, and United Lutheran. Some show a moderate decrease, for example, the United Presbyterian, United Brethren, and the Presbyterian in the U. S. Others "show a real downward tendency of somewhat threatening nature," for example, the Methodist Episcopal, Southern Baptist, and Northern Baptist.—Information Service.

A UNITARIAN TRIBUTE TO DR. MACHEN

We entertain the highest respect for the loyalty of Professor Machen to his Presbyterian doctrines, and if there be evil report of him by his less faithful denominational colleagues, it is unjust to him and a reproach to them. The fact is that Machen is magnificently true to type. He is above almost any other man in his church a true product of the Calvinistic system. It has made him what he is. He is a thorough scholastic, with a literal, scientific fidelity to dogma and biblical inerrancy that ranks him as a master of his kind. There are not many like him left in the world. Neither Calvin's theology nor any other is the fashion any more. In the Presbyterian communion, many of the leading ministers have quietly renounced the doctrines, though in public they still repeat every one of them.

Dr. Machen insists that the seminary is maintained to teach Presbyterian theological students Presbyterian theology. That seems not unreasonable. He goes further, and charges that such instruction is neglected or diluted. His colleagues resent this imputation. They do not question that the duty is to be faithful to the standards of belief. They do not like Machen's way of insisting, with such rigorous and inflexible emphasis, on these matters. But the fact is, they have outgrown the system and are still lisping the tenets and holding jobs in its pay. Machen is loyal. He has the logic and honor of the situation. There is no doubt about that. And what is so logical as the Presbyterian scheme? Yet its ordained professors exhibit a resiliency here that seems to yield almost like rubber. In fact, adaptability to the times is responsible for the move for a re-organization of the seminary, which has no other object than to eliminate "hard" men of the true and original faith and infiltrate men of the more "reasonable" variety. There are enough of such adjustable doctors of divinity, ready and waiting.

These last years of controversy in Pan-Protestantism have produced a great company of most accommodating theologians in every sect who can serve all times and necessities. It is characteristic of Machen that he sticks to his duty as he sees it. There is the iron of the martyr in him.—*Christian Register.*

NEW MUSIC FOR THE SEASON

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34 And Jō'-bāb died, and Hū'-shām of the land of Tē-mān-i reigned in his stead.

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BIBLE READING POPULAR IN PRESBYTERIAN CHURCH

Bible reading has grown to be very popular among the members of one of the Sunday-schools here. Recently one boy read the New Testament through in three Sundays. This was done without any prize or inducement other than just reading. For it, however, he was presented with a prize, which was a handsome New Testament.

Reading of the chapters of the Bible started sometime ago in one of the classes of young boys. From that class it spread to another and it became so popular that before long the entire Sunday-school was reading Bible chapters, and reports were made. The report from the entire school for one Sunday was 1800 chapters. This has become a regular part of the report of the Sunday-school now, and the interest has grown and grown. One member remarked that it was very catching, and no end of good would come from it. It was a voluntary movement, and has been all along. Very likely this will not be confined to one Sunday-school but will spread to the other Sunday-schools of town, which would be a mighty fine thing.—*News-Topic*, Lenoir, N. C.

ON TIME

The virtue of punctuality is, unfortunately, all too scarce today. Many men and women seem to feel that there is no call upon them to keep appointments on time, and are habitually late. They seem to feel that if they are five, ten or fifteen minutes late for an appointment it does not matter. It matters a great deal. Punctuality, like other virtues, may be made a habit of life, and it is a habit that in young people may make all the difference between success and failure in life. It is characteristic of the biggest and most successful men that they are meticulously concerned about being on time at all their appointments.—*Toronto Globe*.

RELIGIOUS EDUCATION FOR PUBLIC SCHOOL PUPILS

The movement is furthered by great numbers of teachers in public schools, who offer their services to teach religion when children arrive at churches. The hour is extracted from public school time to avoid adding burdens to growing boys and girls and restricting the play periods. In several states legal hindrances through the courts are being put in the way.

Legally, through act of legislatures, such plan obtains in Minnesota, Oregon, and South Dakota. In nine states the courts have determined the practice to be legal. These are Connecticut, Illinois, Indiana, Maine, Michigan, Nebraska, Nevada, Ohio, and Rhode Island. In New Jersey and Pennsylvania all classes may be suspended, but a portion of the pupils may not lawfully be dismissed to make religious instruction possible. In Illinois the practice is illegal unless it is directly required by the public school authorities. Attempts to obtain legal standing for the practice recently have been made in California, Colorado, Idaho, Indiana, New Jersey, North Dakota, Pennsylvania and Wyoming.

Other states, making twenty-six in all where the practice has obtained a foot-

hold, are Alabama, Iowa, Kansas, Massachusetts, New York, Oklahoma, South Carolina, Texas, Vermont and Wisconsin. Washington is one state wherein it is declared illegal. Public school buildings are being used in Indiana and Ohio, and in some other states the practice is authorized by either school authorities or by court decisions. Public school credit is given for religious study in Colorado, Illinois, Indiana, Minnesota, North Dakota, Oregon and Texas.

Protestant, Catholic and Jewish authorities are united in behalf of the practice of week-day religious education after the plan named. They are co-operating to fight opponents, and to secure passage of laws or court decisions to make it beyond legal controversy.—*Christian Evangelist*.

NEW TESTAMENT "THICKHEADS"

Rev. Norman Guthrie, D.D., at San Francisco, was frankly contemptuous of the New Testament writers. He called them "chumps" and "thickheads." The questions of religious belief involved in such a viewpoint we leave to his fellow-clergy, but the question of taste and of literary judgment is one upon which we feel free to pass. If Mark and Luke and John and Paul were chumps and thickheads, then the writing of the New Testament was a miracle indeed, and only the doctrine of verbal inspiration which would make them merely the amanuenses of some greater intellect, can explain the books they wrote.

We have no desire to reflect upon the ability of Dr. Guthrie, but if he can write with the incisive vigor of Mark, the colorful charm of Luke, the mystic beauty of John or the passionate power of Paul, then he ought to be writing a new New Testament instead of staging classical dances at St. Marks.—*Chicago Evening Post*.

HOMILETICS

The Art of Sermon Construction

Not every message is easy to remember. Someone asks, "What was the minister's message today?" "Oh," says the one asked, "it was a good message, but I cannot recall much of it." This might not have been the last speaker's fault.

Some messages are like piles of good lumber stacked around but no structure built. Structures presuppose architects, carpenters, and blueprints. Let the Holy Spirit be the architect, the Bible the blueprint and you be the carpenter.

Learn How to Build Sermons

William M. Smith, the instructor in Homiletics and Psychology in Union Bible Seminary has prepared a course of twenty lessons in Homiletics which will help you. Fifteen methods of outlining are employed. Sample below.

Text: *Thou wilt show me the path of life. Ps. 16:11.*
Subject: *The Journey of Life.*
Method: *The Retailer-Outline Method.*

Outline: I. *The Guide—"Thou"—Jesus Christ.*
a. His Qualifications—wise, kind, etc.
b. His Experience—began over the road.
c. His Interest—He died for me.
II. *The Traveler—"me"*
a. Must take the journey.
b. Have not had experience.
c. Do not know enough a guide.
III. *The Road—"Path"*
a. One of many.
b. Is a narrow road.
c. Not many going this way.
IV. *The Destination—"Life"*
a. Is the goal of death.
b. A delightful anticipation.
c. A glorious consummation.

These twenty lessons sent with four other courses (Prophecy, John, Genesis, Revelation) in a binder and the *Gospel Minister*, an 8-page weekly for 1 year \$5.00.

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Truth Illuminated

William Norton

IS YOUR BIBLE INTERESTING?

Little Mary wanted to learn her Sunday school lesson and had asked her older sister to help her. At length the sister finished her other duties and, taking her Bible from the bureau, called,

"Come, Mary, I will help you now, and then you can go back to your play."

Mary came running, all ready to begin, but on seeing the Bible her sister had brought, said, "Sister, let's read the lesson out of Grandpa's Bible."

"Why, what difference will that make?"

"Grandpa's Bible is so much more interesting than yours."

"Oh, no, Mary. They are exactly alike."

"Well," replied the observant little girl, "I really think that *Grandpa's Bible must be more interesting than yours*, he reads it so much more."—*Christian World*.



POWER THROUGH ABIDING IN CHRIST

"A Western agricultural school made this interesting experiment. A harness of strap iron was fastened around a squash in such a way that as the squash grew the expanding iron harness registered the strength the squash exerted upon it. The young squash lifted at different stages of its growth weights of sixty, five hundred, eleven hundred and eventually three thousand pounds! Even a squash may do something of moment. *It was able to do this only so long as it abided in the vine. Had the squash been severed from the vine the growth would have ended.* Jesus said that all power in heaven and on earth has been given unto Him, so when the weakest soul abides in the True Vine he can live a life of power."—J. R. R.



THE FLOWER AND THE WEED

In the raising of flowers I have noted that every one seems to have a weed near it that imitates it in leaf and in habit, growing quite large and lusty sometimes before it is clearly discovered. The portulaca is imitated by the purslane, the aster by the lamb's quarter, the hollyhock by the mallow, the ixia or freesia spike by the spears of lush grass. When very young it is often impossible to distinguish between the flower and the weed, but let both grow together until the harvest!

So it is in the church of Christ. The false and the genuine move along side by side, but by their fruits shall ye know them. If a practical horticulturist as I am, mistakes a weed for a flower, what need there is of the gift of the Holy Spirit to enable us to try the spirits whether they be of God. Paul prays that the Philippians may have the grace of knowledge to try the things that differ (1:10, R. V.).—George Tester.

AN ANSWER TO PRAYER

A friend of the Moody Bible Institute sent a watch as a contribution to its maintenance fund with this comment, "I am glad to be able to do a little toward this work as it bears the name of one who has done so great a work. The watch was a gift from my husband nearly fifty years ago and I have hesitated to sell it."

Permission was given to sell the watch for not less than \$10, but between forty and fifty people were seen without finding a purchaser, and it was felt that nothing more could be done. One morning, however, a certain official prayed about it, and going right from his office to the paint shop, offered it to the foreman, who, recognizing the movement as a good one, called to one of the men, "Say, Jim, how about it?"

Jim wanted to know how much the watch would be sold for and he was told not less than \$10. He remarked that his sister had gone as a missionary to Bolivia, and needed a watch. *He had promised to give her \$10 towards one, but now he said, "I will take the watch you offer and send it to my sister in place of the money."*—A. G. O.



SHE WON BY A SONG

I would recommend you to read *The Men of the Moss Hag*, a book written by Crockett a quarter of a century ago. He wrote about the Covenanters. It is a historic romance with a great deal of truth in it.

He tells of Westerhaug hunting for the Covenanters, who were hiding from him. He came upon a company of little girls playing in a wood near a village, and he had his troopers with him. He came to one and asked her where their fathers were hiding. A little girl that was not asked called out,

"Dinna tell him, Jenny!"

Then he went round to her and asked her to tell where her father was in hiding. She stiffened up and would not tell. Then he said to one of the two,

"You can prepare to die. I will give you time to say your prayers."

"I dinna think I could pray," said she, "but I could sing."

And she sang the Twenty-third Psalm with these wonderful lines:

"Yea, though I walk through death's dark vale,
Yea, though I fear none ill."

When she finished he ordered the dragoons to shoot, but their arms were paralyzed, and they could not put a hand to a single blunderbuss they carried. He ordered them off in his anger and went away himself.

That little girl won by her song, by her power to rejoice in the presence of her enemies. I want that more than ever we may learn to be joyful.—Henry Montgomery.

MONEY LOST, FOUND, RETURNED

A young native was employed in the largest hotel in Nairobi, capital of our (African) colony. One duty was to sweep the bar room each morning. There he discovered a roll of bills. He supposed they had been dropped by a customer and reasoned: "They do not belong to me, so I will keep them." Later he invested the shillings in goats, but being a Christian, his conscience condemned him, and he came to the missionary and told him the story, saying he wanted to earn money to return this amount to the hotel manager. This he did and asked the missionary to take it, with his explanation. The manager of the hotel said, "Did no other person know that he had found the money?" The missionary said, "No." "Then why did he confess?" "Because he is a Christian," the missionary replied. "Yes, but if nobody knew it, why did he confess? I cannot understand it," continued the manager. The manager handed the money back to the missionary, telling him to use it in his work, that he did not feel like touching money such as that—it belonged to God. The manager had never known an African native do such a thing, and it was to him the strongest testimony of the power of the gospel to transform a life. Such incidents compel godless Europeans to understand that there must be power in the gospel we preach.—Hulda J. Stumpf, in *Kingdom Tidings*.



HERCULES EQUIPPED BY THE GODS

(Acts 1:8; Eph. 6:13-17; Eph. 3:16;
Zech. 4:6)

"Not by might, nor by power, but by my spirit, saith the Lord." Without the help of heaven, what can the Christian hope to accomplish? In fact, Jesus said, "Without me ye can do nothing."

Hercules, because of the enmity of Juno, was rendered subject to his cousin Eurystheus, who imposed upon the prodigious youth all sorts of desperate and delicate adventures. Twelve things he was commanded to do, which are known as the twelve labors of Hercules. Among these was the slaying of a lion, the slaughter of the Hydra, the securing of the golden apples of Hesperides, the bringing of Cerberus from the lower world, and other feats of like wonder.

Hercules was a mighty man, but of himself would doubtless have failed. The gods, however, were favorable to him, and equipped him for his strenuous labors. Zeus gave him a powerful shield. Hermes gave him a magic sword. Apollo lent him his bow and arrow. Poseidon gave him a horse, and Vulcan a golden armor for his body.

How much we need some other power than our own. We wrestle not against flesh and blood, and there are victories to be won too hard for us. But if we are weak, we might be strong. Our God is better than the gods of mythology. His promise is, "Ye shall receive power," and if we have failed, our very failures ought to drive us to Him, for *infinitely better than all the gifts the Olympian gods could bestow, is the power that comes from the touch of His Spirit.*—W. E. Biederwolf.

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. La Salle St., Chicago.—Editors.

OFFENDING THE CONSCIENCE

S. B., Paducah, Ky.

Question: What is the meaning of Romans 14:14?

Answer: Nothing in itself is ceremonially unclean. Therefore to the strong, i. e. the spiritually intelligent, it would not be wrong to eat meat sacrificed to idols (vv. 15-21). But since the weak brother's conscience is troubled in the matter, it is best for his sake for the stronger brother to refrain from all appearance of evil lest he be offended (v. 21).

THE BACKSLIDER

G. C. B., Ogallala, Neb.

Questions: (1) Will the backslider be lost? (2) Will one sin unrepented of send one's soul to perdition?

Answers: (1) There are two types of backsliders, the one represented by Peter and the other by Judas. The Peter type repents and returns, while the Judas type goes "to his own place." (2) We cannot conceive of a true believer on the Lord Jesus Christ as being unwilling to repent of every known sin. As to the guilt of one sin see James 2:10.

A CONDEMNED BOOK

V. K., Carbondale, Pa.

Question: Is Bruce Barton's book, *The Man Whom Nobody Knows*, a safe book to be placed in the hands of young people?

Answer: In our judgment it is not. In the first place, the title itself is false, and the book itself shows that the author is unqualified to deal with the subject. Thousands of people know Christ intimately, and daily enjoy His fellowship. The Father has revealed Him and the indwelling Holy Spirit also makes Him known unto us (Matt. 16:16; John 16:14).

THE MENNONITES

W. M., Provost, Alta.

Questions: (1) What are the distinctive doctrines of the Mennonites? (2) What is the best book obtainable on the subject? (3) What kind of people are they in general?

Answers: (1) There are sixteen different bodies of Mennonites in the United States, but all hold practically the same doctrines. One of their distinctive beliefs is the ordinance of feet washing. They believe also that the civil government is not to be resisted, but honored in every way; that it is wrong, however, to use carnal force in resisting evil; and that the use of all oaths is contrary to God's will. Nearly all the bodies practice baptism by pouring. (2) *The Mennonites*, by C. H. Smith. (3) A godly people.

BELIEVERS AND DISCIPLES

D. S., Portland, Ore.

Questions: The enclosed article by A. T. Schofield, taken from the *Sunday School Times*, is confusing to me. Will you kindly answer the following questions: (1) Is not a believer, a born-again-Christian, necessarily a disciple? (2) Is there Scripture ground for dividing Christians into "believers" and "disciples"? (3) Can one be a Christian and never give any evidence of it in his life? (4) Is it not possible to press and over stress the doctrine of God's sovereignty and man's free agency?

Answers: (1, 2) The trouble here comes from not distinguishing between the true and the false. A true believer is also a disciple, and a true disciple is also a believer. I find no Scripture for distinguishing between the true believer and the true disciple. (3) One who is truly a believer, a saved person, will surely in some way give evidence of it. (4) When God's sovereignty and man's free agency are equally stressed there is then no danger of over stressing them.

USE OF THE TITHE

G. C. I., Washington, D. C.

Questions: (1) Should a portion of one's tithe be used to help support a father, who is a superannuated preacher? (2) Please harmonize the phrase in the Lord's Prayer which says, "Lead us not into temptation," with the statement of James (1:13) that God does not tempt any man.

Answers: (1) Since the support of a dependent parent is the natural obligation of children, it would seem best not to divert any portion of the tithe for this object. (2) God never tempts us in the sense that He seeks to lead us into sin, but He does permit us to be tempted in the sense of testing us. Nevertheless, we need to pray that we be not willingly led into circumstances that will cause us to sin, as was the case with Peter. In our weakness we still need to give heed to Christ's injunction, "Watch and pray, that ye enter not into temptation."

THE TWO CREATIONS

T. P. W., Livingston, Tex.

Question: How do you explain the two creations in the first and second chapters of Genesis? Which account are we to accept?

Answer: The simplest explanation, and one which seems to account for all the facts, is that we do not have two separate and distinct accounts of creation, but first a general account in chapter 1, and second a supplementary account in chapter 2 in which further details are given. This is according to the law of recurrence that is common in the Bible. First a general statement is made, and later some special matter is taken up in greater detail.

GREATER WORKS

G. E. D., Victoria, B. C.

Questions: (1) How were the disciples to accomplish greater works than Jesus? (2) Please explain Matthew 19:16, 17.

Answers: (1) Not in the realm of the physical, for the miracles of Jesus could not possibly be surpassed. The context shows that the works to be wrought are those done through the indwelling of the Holy Spirit (John 14:16, 17) and are doubtless of a spiritual character. The day of Pentecost is an example of what the work was. No work can compare in greatness with that of being instrumental in the salvation of men. (2) There was no way of life in the Mosaic dispensation except by keeping the law (Deut. 30:15-20).

THE HEALING STRIPES

S. S. A., Indianapolis, Ind.

Question: Does "with his stripes we are healed" (Isa. 53:5) refer to the healing of our bodies?

Answer: The connection in which the words occur make it plain that Christ's suffering upon the cross in our stead was for our "transgressions," "iniquities." Only in a secondary sense does the atonement apply to our bodies. "Sicknesses" (Matt. 8:17) mean here "sins," as we gather from verse 12. Yet because "in all of our afflictions he was afflicted," His public ministry was one of healing, as well as teaching. Christ's redemption will ultimately include our bodies, but there is no scriptural authority for the teaching abroad that it is a sin to have any physical suffering or infirmity on the ground that complete present healing is in the atonement.

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THE EQUALITY OF WOMAN

S. B., Cincinnati, O.

Question: Does not the Bible discriminate against woman? How can women be expected to love God, since God has done so much more for men, and has put man between Himself and woman? God gives Himself to men, but offers woman a substitute.

Answer: The creative plan of God for woman was equality with man, which, to a degree, was forfeited when she induced Adam to sin. But in comparison with woman's place in other religions, we marvel at her position and frequent prominences among the Jews. Socially there appears to have been perfect equality. The marriage and inheritance laws of the Jews were careful to preserve the rights of women. God seemed to take special care of them. When we come to New Testament times we recall the prominence of women in the ministry of Jesus. Cer-

tainly Jesus' treatment of His mother and all other women reveals a tenderness and love that fully measures up to that bestowed upon His apostles, and their devotion to Him was the direct result of His love and regard for them. The prominence of women in the early church is also worthy of special note. Nowhere is there any reflection upon their inferiority. When, however, women would offensively "usurp authority over the man," Paul rebukes them and reminds them of the first sin and its consequences (1 Tim. 2:9-14). But always before God the Christian man and woman are to have perfect equality. Both have been baptized into Christ, sex distinctions are abolished (Gal. 3:28), both share in the possession and the gifts of the Holy Spirit, and are equally beloved and honored.

the simple, ignorant, sheepish peasant, but in bearing and wisdom more like a prophet and prince. The matter of his regeneration seems not to be suggested here. (4) Christ said, "If they have persecuted me, they will persecute you," and, "in the world, ye shall have tribulation." We thus inherit the entailed suffering of Christ if we follow Him wholly. The world has not changed. It hated Jesus Christ, and it hates the true follower of Christ. (5) The words must first be reconciled with Christ's statement in Matthew 16:21. If Christ was to rise *upon* the third day (and Paul says He did) then He could not have arisen *after* three full days and nights. It is impossible here to enter into this controversy. If you wish for a scholarly defense of the view held by the church, see *Harmony of the Gospels*, by Dr. B. Davies.

SOME HARD ONES

L. H., Winfield, Kan.

Questions: (1) If the saints are to reign with Christ during the millennium, who are the subjects of the kingdom? (2) Why did Christ choose Judas, when He knew he was to betray Him? (3) Was King Saul a regenerated man after he received the "another heart"? (4) What does Paul mean by "filling up that which is behind of the afflictions of Christ"? (5) How can we reconcile the belief that Christ was crucified upon Friday with the statement in Matthew 12:40?

Answers: (1) The people who are still left upon the earth after the devastating judgments of the great tribulation. (2) One of the mysteries. Nobody really knows why, but Judas stands as a perpetual warning to all who depend upon mere privilege and holy relationships for their eternal salvation. Judas worked miracles and shared all the intimacies of the personal revelations of Christ enjoyed by others of the twelve, yet he permitted Satan to take complete possession of him. Then, too, it may have been advisable to choose such an one as Judas in order that even from him there should come the confession, "I have betrayed innocent blood." (3) The language of 1 Samuel 10:6, 9 means that Saul, under the influence of the Holy Spirit, was no longer



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International Uniform Sunday-school Lessons

P. B. Fitzwater

September 11 Solomon Dedicates the Temple 1 Kings 8

Golden Text:—I was glad when they said unto me, let us go into the house of the Lord.—Psalms 122:1.

The first task of Solomon after his coronation was the building of the Temple, the privilege of which was denied to his father David. In his preparation for this task he secured wood from King Hiram of Tyre, stones for the foundations from the Phoenicians, skilled workmen also from King Hiram. The Temple was but the Tabernacle wrought in stone, gold and fine linen. It was located on Mount Moriah (2 Chron. 3:1). The suitableness of this place was due to the fact that the Lord had appeared here to Abraham. Its dimensions were 90 feet long, 30 feet wide, and 45 feet high. It contained the brazen altar, the laver, the golden candlesticks and cherubim. The dedication of the Temple was arranged to take place at an auspicious time. It was at a joyous feast. The dedicatory services consisted of

I. Bringing up the Ark (vv. 1-11).

The ark of the covenant was typical of Jesus Christ. God dwells among men through Jesus Christ (John 1:14). The ark was God's holy dwelling place. This therefore must be brought up first and placed in the Temple, for the manifestation of the divine presence was the real dedication. It was not Solomon's address to the people, his prayer, his offerings, but the very manifestation of the divine presence that consecrated the Temple. No building or place can be thought of as being sacred except as made so by the divine glory. When the house of God was to be dedicated the king arranged for a representative gathering of the people, consisting of the elders, princes and heads of the tribes. In all important public undertakings the people should have a proper representation. There were many great men present, but only the priests—God's appointed ministers, moved the ark. The fatal experience of Uzzah in David's time was doubtless clear in their minds. Solomon profited by the blunder of his father. Connected with this service was a very great sacrifice—one in keeping with the occasion. The ark with the two tablets of stone under the mercy seat shows God manifesting Himself to His people on the ground of a law perfectly kept and since atoned for by the shedding of blood. At the completion of the sacrifice the Temple was filled with the glory of the Lord. When we come to God with honest and true hearts presenting our gifts before Him, His presence will fill our lives and our churches, thus consecrating us to His holy service.

II. Solomon's Address to the People (vv. 12-21).

He points out to the people that God

had chosen David to be king, yet for certain reasons He would not allow him to build the Temple, promising that his son should do the work. Now that the work was done, the Temple was built and the ark of the covenant was in its place, they could be assured that God had raised him up in the room of his father. It is well that we at suitable times refresh our minds as to God's dealings with us.

III. Solomon's Dedicatory Prayer (vv. 22-53).

The ark having now been placed in the Most Holy Place, and the address to the people being ended, the king pours out his soul to God in prayer. In this prayer Solomon gratefully acknowledges God's goodness in the past, giving glory to Him, and pleads that His promise to his father be verified (vv. 22-26); he prays that God's eyes might be continually open towards the Temple which He had now taken possession of (vv. 27-33); so that (1) in case of contention between parties He would judge between them (vv. 31-32); (2) in case of being smitten by the enemy, even though they had sinned, upon confession of the same, God would forgive and restore (vv. 33, 34); (3) in case of famine as chastisement for sin, upon confession and prayer before the Temple, God would forgive and send rain (vv. 35, 36); (4) in case of pestilence and sickness, if they pray to God toward the Temple, God should hear and forgive (vv. 37-40); (5) in case of the coming of the foreigner who comes at the news of God's greatness, and prays toward Jerusalem, his prayers should be heard (vv. 41-43); (6) in case of going out to battle, their cause should be maintained (vv. 44, 45); (7) in case of being in captivity because of sin, God should hear their prayers and restore (vv. 46-53).

IV. Solomon Blesses the People (vv. 54-61).

On the strength of the covenant promises, he invokes his presence always with them to keep them faithful, and exhorts the people to have their hearts perfect before God, walking in His commandments and statutes.

V. Solomon and the People Offer Sacrifices of Thanksgiving (vv. 62-66).

The joy of the people was full. They blessed God and the king.

September 18 The Kingdom Divided 1 Kings 12:1-24

Golden Text:—Pride goeth before destruction, and an haughty spirit before a fall.—Proverbs 16:18.

The kingdom so gloriously administered in David's time reached its climax in the time of Solomon. Solomon was led astray through the influence of his heathen wives, and the kingdom had begun to wane. God

had expressed His indignation toward him and made known the fact that the kingdom was to be rent from him, yet not during his life, but in the time of Rehoboam (1 Kings 11:9-13). The movements leading up to this disruption had begun in Solomon's reign. He saw in Jeroboam the leader of insurrection and endeavored to kill him. Jeroboam fled to Egypt until Solomon's death (1 Kings 11:40). Having been informed by the prophet Abijah that he was to have ten tribes over which to rule, as soon as he heard of Solomon's death, he returned so as to be ready to take up his work.

I. The Demand of the People (vv. 1-4).

This was occasioned by the burden of excessive taxation and enforced labor, which was required by Solomon in order to build costly houses and temples for his heathen wives. Owing to the multiplicity of his wives, this became very burdensome. The people were groaning under its weight. Upon the accession of the new king Rehoboam, the people, through their leader Jeroboam, came with the request that their burdens be made lighter, promising loyalty to him on the condition of lightened burdens.

II. Rehoboam's Foolish Decision (vv. 5-15).

1. Rehoboam Consulted with the Old Men (vv. 5-7).

These were men of experience who had been Solomon's advisers. Being acquainted with the condition as imposed by Solomon, and knowing the temper of the people, they advised that the people's request be granted.

2. Rehoboam Consulted the Young Men (vv. 8-11).

These young men had grown up with him, possibly were his half-brothers, sons of Solomon's many wives. Being thus brought up in the luxury of the harem, they were ignorant of the legal right of the people. Therefore they advised even that the burdens be increased.

3. Rehoboam Followed the Advice of the Young Men (vv. 12-15).

At the appointed time he announced his purpose to the people. He even answered them roughly, asserting his purpose to increase their burdens and sorrows. He assumed that it was his right to rule and that it was the people's responsibility to obey regardless of conditions. Happy is the ruler, or body of rulers, in State or Church who have learned that the right to rule only lasts while the rule is righteous.

III. The Revolt of the Ten Tribes (vv. 16-24).

Upon Rehoboam's announcement of his rash purpose all Israel cried out, "What portion have we in David? . . . to your tents, O Israel."

1. Rehoboam's Attempt to Collect Tribute (vv. 18, 19).

As he endeavored to collect tribute from the ten tribes, Adoram, his tribute gatherer, was stoned to death. So violent was the opposition on the part of the people that Rehoboam had to flee to Jerusalem to save his life.

2. Jeroboam Made King over Israel (v. 20).

They seem to have lost no time in select-

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ing a head so as to be strong in their opposition to Rehoboam.

3. Rehoboam's Attempt to Compel the Ten Tribes to Return to David (vv. 21-24).

To effect this, he assembled his army of 180,000 men. Through the prophecy of Shemaiah, which forbade them to go against their brethren, they were persuaded to return. Thus we see that Rehoboam's failure to heed the advice of experienced men caused the work of two generations to be undone in a moment.

IV. Jeroboam's Scheme to Unify the Ten Tribes (vv. 25-33).

1. He Established Calf Worship (vv. 25-30).

His pretext for this worship was his fear lest the religious unity should heal the political separation. His fear was that the people would go back to Jerusalem to worship and therefore would gradually be led to acknowledge allegiance to Rehoboam, and his own life would be taken. His fear for the religious worship was not the outcome of a life of piety, for he only used religion to secure personal ends. The prevailing religion of the world today is a political one. It is used as a sort of cement to hold together people and political interests. By some it is used to further their financial interests. When Jeroboam set up the calves he said, "It is too much for you to go up to Jerusalem. Behold thy gods, O Israel, which brought thee up out of Egypt."

2. His Scheme of Worship (vv. 31-33).

(1) He built houses and high places (v. 31).

This was against the direct command of God. God had directed His people to destroy the high places and to break down the idolatrous centers, so we see that Jeroboam, moved by the demands of his sinful heart, disobeyed God.

(2) He made priests of the lowest of the people (v. 31).

God had set aside the tribe of Levi to fill the office of priesthood. In this again he disobeyed God.

(3) He changed the day of the Feast of the Tabernacle (v. 32).

The time of this feast was set by the Lord (Lev. 23:33, 34). Jeroboam argued that the change in the time would be better suited to their northern climate, but God who made the climate ordained the time of the feast. It was his business, therefore, to obey God.

(4) Jeroboam himself intrudes into the priest's office.

The act of presumption on his part was the climax of his godless acts, which all grew out of his wicked heart.

September 25

Review—The Early Kings of Israel

(Devotional reading—Ps. 105:1-8)

Golden Text:—The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.—Psalms 103:19.

Though the lesson title for the quarter is "The Early Kings of Israel," the great character Samuel should be included. A good way to conduct the review would be to make a character study of the four outstanding persons of the quarter—Samuel, Saul, David, and Solomon. Perhaps the

most satisfactory method of review will be the summing up of the leading events and teachings of each lesson. The assignments should be made a week ahead, so that the members of the class may recite without hesitation. The following suggestions are offered:

Lesson for July 3.

Against the protest of Samuel the people demanded a king, in order that they might be like other nations. Saul, of the tribe of Benjamin, was given as best suited to fill the place.

Lesson for July 10.

Because of Samuel's exemplary life as a child, a judge, and a ruler, he was able to challenge the people to show wherein he

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Lesson for July 17.

Saul's failure brought great sorrow of heart to Samuel. The selection of David from Jesse's sons showed that God looks not on the outward appearance, but upon the heart. David's fidelity as a shepherd boy put him in line for promotion.

Lesson for July 24.

Because David was jealous for and trusted in God he was able to overcome Goliath, who had defied the living God.

Lesson for July 31.

The friendship of David and Jonathan has become immortalized in the world's thought. It was unique in that it occurred between two men of rival worldly interests. Jonathan, the crown prince, knew that God had chosen David, therefore he waived his natural rights.

Lesson for August 7.

David knew that God had rejected Saul and chosen himself to be king. Though relentlessly pursued by Saul, David spared the king because he was God's anointed.

Lesson for August 14.

When David was made king he desired to bring up the ark, the symbol of God's presence, to the center of the nation's life. Though his desire was worthy, he was not careful to act according to God's way. Doing a right thing in a wrong way is displeasing to God.

Lesson for August 21.

Though God did not permit David to build a house for Him, He did something better; He promised to build for David a house, that is, to establish for him a throne. God does more and better for us than we are able to ask or think.

Lesson for August 28.

Through neglected duty David fell into temptation and grievously sinned. By means of a parable Nathan the Prophet convicted him of his sin. Upon confession to God forgiveness was granted.

Lesson for September 4.

Because Solomon chose wisdom in order to intelligently reign over the nation, God abundantly bestowed upon him wisdom and riches. God's blessings exceed our asking.

Lesson for September 11.

Solomon's first task after his coronation was building the Temple, a privilege which was denied to David his father. Because of Solomon's obedience God manifested His presence and thus made the Temple holy.

Lesson for September 18.

Rehoboam's pride and arrogance lost to himself the support of the major portion of the nation.

October 2

Elijah on Mt. Carmel
1 Kings 18

Golden Text:—Choose you this day whom ye will serve.—Joshua 24:15.

The idolatrous worship, inaugurated by

Jeroboam when the ten tribes revolted to keep them from going back to Jerusalem to worship, had become such a menace to the nation that God called them to make a public test of Baal's right to be worshiped. Ahab had not only himself gone into apostasy, but he married Jezebel in order that she might help him to make the apostasy complete and to lead the people to repudiate the living God (1 Kings 16:31).

1. Elijah's Message to Ahab (vv. 17, 18).

When Jezebel became the wife of King Ahab, she waged a savage warfare against God's prophets, killing all she could find, and thus seeking to abolish the true religion and set up idolatry instead. Elijah suddenly appeared, announcing the suspension of moisture (1 Kings 17:1) as a judgment upon the people for their idolatry. It would seem that Ahab and Jezebel were congratulating themselves on their success in ridding the nation of the prophets of God when this startling message came. The message portended failure of crops and therefore starvation for the people and their domestic animals. "Baal and Ashteroth, the gods newly introduced, were primarily the gods of the productive powers of nature," so that Elijah put their strength to a test. He sounded three striking notes in his message:

1. "As the Lord God of Israel Liveth."

He knew that he represented the living God, therefore did not fear to come into the presence of the king in God's name.

2. "Before Whom I Stand."

His standing before God indicated his constant readiness to go on His errands. Because Elijah stood before God, he could stand before Ahab.

3. "There Shall not be Dew nor Rain These Years, but According to My Word."

This suspension of moisture continued for three and a half years, and rain came in answer to Elijah's prayer (James 5:17). Drought was the punishment for idolatry (Deut. 11:16,17).

II. A Challenge to Baal Worship (1 Kings 18: 17-46).

As soon as Elijah had delivered his message concerning the drought, he retired from the king's sight, while the penalty of the king's sins should be visited upon the land. While the famine was upon the land Ahab sought east and west, north and south, for Elijah, but God had concealed him.

1. Elijah Shows Himself to Ahab (vv. 17,18).

(1) Ahab's question (v. 17).

His aim in this question was no doubt to intimidate Elijah, to awe him into submission. The Devil goes about as a roaring lion (1 Pet. 5:8).

(2) Elijah's answer (v. 18).

He denied the charge and boldly declared that the calamity which had befallen the nation was caused by the idolatry of Ahab and his family. Doubtless many of the calamities which befall men and nations are because God is forsaken and His worship abandoned.

2. The Bold Challenge (vv. 19-24).

(1) The people assemble (vv. 19-20). At the urgent request of Elijah the king

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For Sermon and Scrap Book

William Norton

HOW SIN COMES TO US

1. From the Devil, the original author of all evil.
2. From the world, that is, everything that is evil, or that may lead to evil, in the life around us (persons, places, and things).
3. From the flesh, that is, the evil principle in our own nature and life.
These are our three enemies, above us, around us, within us.—W. H. G. Thomas.

TRUE REPENTANCE

1. Conviction of sin. Acts 16:30.
2. Contrition for sin. Ps. 38:18.
3. Confession of sin. Luke 18:13.
4. Conversion from sin. Isa. 55:7.

"Tis not enough to say
I'm sorry, and repent,
And then go on from day to day
Just as I always went.
Repentance is to leave
The sins we loved before,
And show that we in earnest grieve
By doing them no more."

FACTS ABOUT RECONCILIATION

2 Corinthians 5:18-20

1. Reconciled to God by Jesus Christ (v. 18).
2. The Gift of the Ministry of Reconciliation (v. 18).
3. God in Christ Reconciling the World unto Himself (v. 19).
4. The Word of Reconciliation Committed unto Us (v. 19).
5. The Prayer of Reconciliation (v. 20).

—E. G. Aldridge.

THREE WRONG WAYS OF THINKING

1. To think we are something. (Gal. 6:3; cf. Phil. 2:3; Rom. 12:3; Gal. 6:14; Jer. 9:23-26).
2. To think we know something. (1 Cor. 8:2; cf. 1 Cor. 8:1; 13:1-3; 4:18-20; 2:1-5; 2 Kings 5:11).
3. To think we are beyond falling. (1 Cor. 10:10-12; Gal. 6:1; Phil. 3:3; Matt. 26:40, 41; Jude 21:24).
4. Conclusion. How to think right. (2 Cor. 10:5; Phil. 4:8).

—L. J. Derk.

THE ELEVEN SUPERLATIVES OF JOHN 3:16

1. Greatest Lover—"For God."
2. Greatest degree of love—"so loved."
3. Greatest number loved—"the world."
4. Greatest Giver—"that he gave."
5. Greatest Gift—"His only begotten Son."
6. Greatest invitation—"that whosoever."
7. Greatest simplicity—"believeth."
8. Greatest Person—"in him."
9. Greatest deliverance—"should not perish."
10. Greatest assurance—"but have."
11. Greatest possession—"everlasting life."

—William P. Billings.

FOUR PROMISES TO THOSE THAT WAIT UPON THE LORD

But they that wait upon the Lord. Isa. 40:31.

1. Promise of Renewed Strength—"Shall renew their strength."
2. Promise of Refuge—"Shall mount up with wings as eagles."
3. Promise of Rest—"Shall run, and not be weary."
4. Promise of Help—"Shall walk, and not faint."

—E. G. Aldridge.

SANCTIFICATION

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.—1 Thessalonians 5:23.

I. The Meaning of the Word Sanctification.

II. How Men are Sanctified.

1. God's part.
2. Man's part.

III. The Perfection of Sanctification.

"Be preserved blameless."

IV. The Glorious Consummation of Sanctification.

"Unto the coming of our Lord Jesus Christ."

—Esther Swallen.

A STUDY IN "HEARTS"

The Believer's Heart

1. A Broken Heart (Ps. 51:17)—Confesses Sin.
2. An Opened Heart (Acts 16:14)—Receives the Word.
3. A Single Heart (Eph. 4:5) Serves Faithfully.
4. A Pure Heart (1 Pet. 1:22)—Loves Fervently.
5. A True Heart (Heb. 10:22)—Draws Near to God.
6. A Purposed Heart (Acts 11:23)—Cleaves to the Lord.
7. An Evil Heart (Heb. 3:12)—Departs from God.

—The Believer's Magazine.

THE HANDWRITING OF GOD

1. His mark on man because of sin (Gen. 4:15; Ezek. 18:4; Rom. 6:23).
2. His law given for knowledge of sin (Exod. 31:18; Deut. 4:13; Rom. 3:19, 20; Luke 10:25-28).
3. His handwriting on the wall; judgment because of sin (Dan. 5:5, 24-28; Rom. 3:9, 10; Jer. 2:22).
4. His writing on the sand; forgiveness for sin (John 8:2-11; 1 John 1:9; 2:1, 2; Acts 16:30, 31).
5. His mark on man because of salvation (Rev. 3:12; 22:4).
6. His use of Christians as living writings (2 Cor. 3:3; Jer. 31:33, 34; Heb. 8:10, 11).

—E. W. Collamore.

MOUNTAIN-TOP VISIONS

(Communion Talk)

Master, it is good for us to be here.—Mark 5:9.

I. The Communion Service Is a Mountain-Top Experience.

1. We get new glimpses of heavenly things.
2. We see the exalted position of Christ.
3. We get new visions of sacrifice and service.

II. Purpose of Mountain-Top Visions.

1. Personal delight.
2. Witness to others.
3. Stabilization of faith.
4. Preparation for service at the foot of the mountain.

Conclusion.

May our lives show that our mountain-top experiences were not in vain.

—C. G. Steward.

THE LOAD OF SIN

Who . . . bare our sins.—1 Peter 2:24.

There are five great facts taught us in the Word of God which are the explanation of these four words:

I. Sin Is a Load.

1. Of guilt.
2. Of penalty, both judicial and organized.
3. Of power, enslaving in bondage.

II. No Man Can Bear This Load.

1. The sense of guilt brings increasing misery.
2. The terror of penalty is
 - (a) Its certainty.
 - (b) Perpetuity.

3. The slavery of sin grows more and more abject and helpless. There is a "grappling plant" which grows in the tropics and which when you catch hold upon it, closes upon you, and the more you seek release the more it clings and fastens itself in the flesh, so that the only way to be free is to have the branches cut one by one.

III. Christ Has Borne This Load of Sin.

1. By expiating its guilt by His blood. Made sin for us (2 Cor. 5:21).
2. By enduring its penalty on the tree. Made a curse for us (Gal. 3:13).
3. By overcoming its power. Enabling us to "cease from sin." He is a complete Saviour. His threefold deliverance meets us at every point.

IV. Faith Transfers This Load to Him.

1. By His substitution—the just for the unjust.
2. By His identification with us—we become one with Him.
3. By regeneration which makes us partakers of God's nature.

V. Unbelief Leaves the Load on Us.

With the added guilt and penalty of rejecting the atoning Saviour.

—A. T. Pierson.

The Readers of this Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

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SERVING GOD

Acts 2

I. The People of God.

They were (1) humble; (2) holy; (3) happy.

II. The Power of God.

It was (1) bestowed power; (2) beneficial power.

III. The Program of the People of God.

1. Willingness to be present at the house of God.
"And all believers were together."
2. Willingness to pay to the work of God.
"Sold possessions and parted to all who had need."
3. Willingness to propagate the gospel of God.
"Went from house to house."
—Harry G. Hamilton.

GREETING AND HOLDING STRANGERS

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.—Hebrews 13:2.

The greeting given a stranger generally determines the impression the visitor retains of not only the individual, the church that one represents, but of the entire community.

I was talking recently to a pastor who had visited one of our larger churches. He went to the door and hesitated a moment, searching for an inconspicuous seat with the thirty-four others. He sang the songs with them, listened to the sermon, and after the benediction went on his way "rejoicing," his identification having been of no apparent importance to either the pastor or those of the congregation. Such a welcome as this is one reason for the empty pew.

Men and women, I believe, go to church because there they are made to feel the presence of God. They go to church to worship. It is true they talk about a church house, gymnasium, and club rooms, but still there is an emptiness that can only be filled by worship.

Greet the stranger with a cordial welcome to *worship* in the house of God.—Wilbur W. Scafe, Ripley, O.

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Matthew 17:1-9

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3. The Descent—Evaluation.
4. The Bottom—Appreciation.

—Reuben T. Nygren.

THE CHRISTIAN RACE

Hebrews 12:1-2

Introduction.

The witnesses.

1. The saints gone on before.
2. The present world and its forces.

I. How Are We to Prepare?

1. By "laying aside every weight."
2. By "laying aside every sin."

II. How Are We to Run?

"With patience," but

1. With a definite aim.
2. In God's appointed path.
3. With a steady progress.
4. With a strenuous effort.

III. How Are We to Win?

By "looking unto Jesus."

—W. H. Taylor.

THE HEART IN THE RIGHT PLACE

Where your treasure is, there will your heart be.—Matthew 6:21.

When the heart is in the right place it will place everything in the place it should be. Have we the right kind of heart?

1. A Pure Heart.

A pure heart is a seeing heart. "Blessed are the pure in heart, for they shall see God." (Matt. 5:8).

2. A Possessed Heart.

"That Christ may dwell in your hearts by faith" (Eph. 3:17). When Christ is in possession we possess His sanctifying grace and His satisfying love.

3. A Prayerful Heart.

"Call on the Lord out of a pure heart" (2 Tim. 2:22). When the incense of prayer burns on the altar of a consecrated heart, the answering flame is sure to come.

4. A Permanent Heart.

"It is a good thing that the heart be established with grace" (Heb. 13:9). When the heart is built into the concrete of grace, it will weather the storms of temptation.

5. A Passionate Heart.

"Love one another with a pure heart fervently" (1 Pet. 1:22). A heart of fervent love is the best kind of passion. It is easy to love when the fire of God's love burns in the heart.

6. A Principled Heart.

"Doing the will of God from the heart" (Eph. 6:6). When the will of God sways us we are guided by the principles of His Word, and our heart responds with its hearty "Amen" of obedience.

7. A Protected Heart.

"If our heart condemn us not, then have we confidence before God" (1 John 3:20, 21). An uncondemning heart will be a fence to protect us from the wild hearts of doubt, despair and fear.

—F. E. Marsh.

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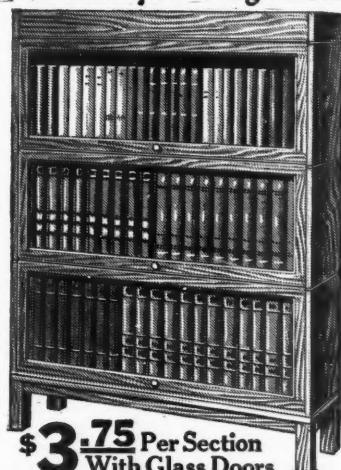
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4. *Service* in His name.....Col. 3:17.
5. *Saints* gather in His name....Matt. 18:20.
6. *Separation* implied by using it.....2 Tim. 2:19.
7. *Subject* of true preaching.....Acts 8:12; 9:27.
—Keith L. Brooks.

PROTOTYPES IN THE STORY OF ABSALOM OF THE LAST DAYS OF OUR LORD

I. Leaving Jerusalem.

1. Driven out by loved ones.
2. Crossing the Kidron (2 Sam: 15:23; John 18:1).
3. On Olivet suffering (2 Sam. 15:30; Luke 23:39).

II. Ahithophel and Judas.

1. Traitor (2 Sam. 15:12; Ps. 41:9; 55:13; John 13:18).
2. Suicide (2 Sam. 17:23; Matt. 27:5).

III. David's Cry for Absalom (2 Sam. 18:33).

Jesus' lament over his people (Luke 19:14).
—G. B. Hopkins.

POINTS FOR PREACHERS

Selections from an Address Given by Rev. Simon Peter Long, D.D., Chicago, Ill.

Rise early in the morning, for God's business is the biggest business in the world and needs all of our time.

Be on time even if others are not. Begin your service on time even if only one person is present; you will finally teach the others punctuality.

Each sermon should contain an evangelistic appeal.

Preach for preachers. If a congregation exists for thirty years or so without producing a candidate for the ministry, you can be sure that the congregation is dead, and also its minister.

Stick to your post and work out any problem you may encounter. Don't be continually looking for a "better" opening elsewhere.

Preach to children. They too often leave for home after Sunday-school. Preach to the children, and the grown-ups may also be able to understand.

Teach your people to pray for you and you pray for them. A praying church is a church of power.

Prepare your sermons carefully, putting into it all you have, but leave room for God to enter in and give you new and better thoughts.

Go to the people and preach to them. Go into the streets where they are. That is what Jesus did.

Make use of all things for the spreading of the gospel that are provided by God. Though the automobile may take people away from church, it can also bring them to church from a distance. Make use of the radio.

Never think of retiring from your work. Stay in the harness.

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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Dan Shannon recently closed a successful meeting in Granada, Minn. Many souls were won to Christ and seventy-one were received into the church by baptism.

Rev. Paull E. Harder has just closed a very successful campaign at South Fairview, Pa. During the meetings many souls were saved and Christians strengthened in the faith. Starting with his next campaign at Toland, Pa., Mr. Harder will only work in individual churches. He feels he can do more lasting good in this way.

A. L. Weckeman has adopted a unique method of holding an old-fashioned revival campaign on the street corner in the Ridgewood section of Brooklyn, N. Y. The services are conducted along the lines of the gospel tent campaigns and thousands of people from miles around attend and scores are being saved. Mr. Weckeman is pastor of Christ's church. The campaign began last March and will continue throughout the summer and autumn. Next winter it is believed the meetings will be continued indoors.

Vom Bruch and Clarke Evangelistic Party recently closed a successful tabernacle campaign in Pontiac, Mich. The meetings were begun in the First Baptist Church, but the crowds were so great it was necessary to erect a tabernacle to continue the work. At the close of the meetings Mr. Clarke was retained as acting pastor for the summer months during the vacation of the regular pastor. He used members of the Institute Faculty for the Sunday night services. The summer work closes September 10.

Dr. and Mrs. H. P. Dunlop are in a tent meeting at Stanton, Mich., with Rev. A. N. Fields, pastor of the Baptist church. Friends are requested to pray for these workers.

Supt. Peter H. McCarthy, of the Morning Star Mission, Joliet, Ill., sends the following report for June: Conversions, forty-one; free meals, ninety-eight; free clothing to thirty-one persons; New Testaments distributed, eleven; Gospels, one hundred; police court and jail visits, twenty-eight; relief given to two families, and railroad fare paid for eleven persons.

Carolyn A. Hosford, singer and special worker among women and children, of Springfield, Mass., has just concluded her most successful and fruitful year of her twelve years in continued evangelism. Tennessee, South Carolina and Pennsylvania have been included in her schedule for this evangelistic year. She has taken part in union and single church meetings and tabernacle work.

The Will Hogg Evangelistic Party was engaged during the month of July in a county-wide campaign in Comanche, Tex. The meetings were held in a large tabernacle under the auspices of the Methodist and Baptist churches of the county. The party went from Comanche to Lubback, Tex., for the month of August. The meetings were held under the auspices of all the churches of the town and county. Dr. Hogg says that God has greatly blessed him in his preaching this year, and many souls have been saved.

On September 4, the Harry O. Anderson Evangelistic Party will begin their eighth year in evangelistic work. During the season just closed they have held union tabernacle campaigns in seven cities in Kansas, Iowa, and California. At Wellington, Kan., the meeting was hindered by the inclement weather and floods. Thirty-five

homes were washed away. The evangelist took up a special offering for the refugees. The Anderson party are now serving in the Moody Bible Institute conferences at Ocean City and Lake Orion, Mich. Their schedule for the fall and winter include seven cities in California in as many months. The Anderson Party use a portable tabernacle in all their meetings, moving it from place to place at a great saving of cost. Their campaign at Selma, Calif., in February, 1928, will be their third in that place.

The Rev. Arthur J. Smith, D.D., has resigned the office of General Secretary of the Evangelistic Committee of New York and membership on the Board of Directors. He is now supplying the pulpit of the Reformed Church, Jamaica, L. I., for a brief period, after which he will resume his evangelistic work.

EXTENSION DEPARTMENT NOTES

Rev. Henry Ostrom, D. D., during August filled summer conference engagements at Brevard, N. C., Ocean City, N. J., and Eagles Mere, Pa., under the auspices of the Institute. He was also a speaker at the Ontario Bible Conference, Fair Haven, N. Y. Dr. Ostrom will address the ministers of the Pittsburgh Annual Conference of the Methodist Protestant church, and fill a Bible conference engagement at Findlay, O., under the auspices of the First Baptist Church.

Rev. C. Edward LaReau will conduct a Bible conference in the First Methodist Episcopal Church, Brewster, O., early in September.

Dr. Wm. P. White will return early in September to the Pacific Coast for an itinerary of Bible conferences extending into the winter. He filled summer Bible conference engagements during August at Lake Geneva, Wis., Lake Orion, Mich., and Ocean City, N. J., under Institute auspices. He was a speaker at the Mt. Gretna camp meeting, Annville, Pa., and also a speaker before the General Conference of the Brethren church held at Winona Lake, Ind.

Dr. J. E. Conant filled summer conference engagements at Lake Orion and Ocean City under Institute auspices. He was the principal speaker at the Bible conference held at Deerfield, N. J., and also supplied the pulpits of the Tenth Pres-



The Vom Bruch-Clarke Tabernacle Evangelistic Campaign, Pontiac, Mich.

byterian Church and the North Broad Street Presbyterian Church, Philadelphia. During September, Dr. Conant will conduct an evangelistic campaign under the auspices of the First Baptist Church, New Castle, Pa.

Mr. W. Earl Robinson was the director of the summer Bible conference at Brevard, N. C. Mr. and Mrs. Robinson will be associated with Evangelist S. R. Sheriff during the coming season.

Mr. C. E. Putnam is engaged in Bible conference work in North Carolina. His schedule extends into Pennsylvania and

other states, with engagements fixed until after the holidays.

Evangelist S. R. Sheriff was a speaker at the Ocean City summer meetings, and also directed the Bible conference at Hendersonville, N. C. He conducted a tent meeting in Chicago, and is scheduled for a union evangelistic campaign at Jacksonville, Fla.

Evangelist Elmer M. Moser served as pastor of the Lake Orion Summer Church during July and August. He will be engaged in evangelistic work under the auspices of the Institute beginning in September.

Mr. Elden R. Farrar led the music at the Bible conference at Hendersonville, N. C., in association with Evangelist Colegrove. He was engaged in a tent campaign in Chicago under the auspices of the Portage Park Baptist Church. Mr. Farrar will resume his work in connection with Evangelist Lowry's campaigns.

Evangelist W. S. Colegrove has conducted two successful tent campaigns in Chicago under the auspices of the Extension Department of the Institute.

Mr. Geo. V. Kirk, secretary of the Extension Department, visited the summer Bible conferences at Lake Orion, Ocean City, Hendersonville, and Brevard, N. C. On this same itinerary he held various interviews with the field representatives. Mr. Kirk directed the Bible conferences during August at Denver and Colorado Springs.

LAKE GENEVA BIBLE CONFERENCE

For a second summer the Moody Bible Institute directed a Bible conference at Conference Point, Lake Geneva, the date being July 4-11.

Strength and variety marked the program. The mornings were largely devoted to Bible expositions and addresses from nine o'clock till noon. Dr. William P. White, of the Institute Extension staff, Dr. Wm. Lamb, of Sydney, Australia, and Dr. S. E. Long, of Indianapolis, had charge of the three periods, and Dr. Norman B. Harrison, of St. Louis, brought the conference to a close on Sunday night.

The Sunday-school and missionary hours of the conference profited by the addresses of Rev. C. H. Benson and Dr. W. H. Hockman of the Institute Faculty.

The varied activities of Mr. J. L. Meredith ("Uncle John" of W-M-B-I) can hardly be described. He seemed an indispensable factor in the Junior and devotional work and was chief lieutenant to Mr. E. H. Ockert, Institute gymnasium director, in the recreational program of the week. Swimming, boating, various ball games and contests of much interest filled the afternoons. The boat excursion around the lake and the hike to the Yerkes Observatory were side lines of interest.

The song programs were under the direction of Professors Guy C. Latchaw and A. H. Holzworth, of the Music Faculty of the Institute. The special song contributions of Mr. Latchaw were much appreciated, and Mr. Holzworth's instrumental treatment of hymns, old and new, was original and devotional. The "singing school" in the late afternoons was spoken of with high favor by many.

This year's conference made a promising advance over that of last year. An increase in attendance was recorded, and on the last Sabbath morning a committee on resolutions, through Rev. Stanley Roberts, D.D., of Minneapolis, voiced appreciation and pledged further co-operation.

FUTURE ENGAGEMENTS

J. E. Conant—Sept. 4-25, Newcastle, Pa.; Oct. 2-30, Sauk Rapids, Minn.; Nov. 20-Dec. 18, Manly, Ia.

H. P. Dunlop—August, Stanton, Mich.; Sept. 25-Oct. 9, McMinnville, Tenn.

Elden R. Farrar—Aug. 28-Sept. 25, Arvada, Colo.; Oct. 2-30, Baltimore, Md.

Clyde Lee Fife—Aug. 28-29, Auburn, Ill.

Paul E. Harder—Sept. 11-Oct. 2, Toland, Pa.; Oct. 16-Nov. 6, Holly Glenn, Pa.

William Hogg Party—August, Lubbock, Tex.; September, Vernon, Tex.; October, Abilene, Tex.

Paul Hutchens—Aug. 28-29, Wilder, Idaho.

Mr. and Mrs. Loren G. Jones—July 3-Sept. 5, Ocean City, N. J.

C. Edward LaReau—August, Detroit, Mich.; Oct. 9-16, Muskegon, Mich.

Oscar Lowry—August, Tulsa, Okla.; Aug. 28-Sept. 25, Arvada, Colo.; Oct. 2-30, Baltimore, Md.

H. Evan McKinley—August, McCredie, Mo.; September, Philadelphia, Pa.; October, Indianapolis, Ind.

H. H. Newell—Aug. 23-30, Detroit, Mich.

Henry Ostrom—Aug. 11-21, Fair Haven, N. Y.; Aug. 27-Sept. 4, Eagles Mere, Pa.; Sept. 7-11, Uniontown, Pa.; Sept. 12-13, Altoona, Pa.; Sept. 18-Oct. 2, Findlay, O.; Oct. 4-9, Philadelphia, Pa.; Oct. 30-Nov. 6, Moorhead, Minn.

Sara C. Palmer—Aug. 28-Sept. 18, Flint, Mich.

John R. Snyder—Aug. 22, Armourdale, Kansas City, Kan.; Sept. 10, Tyrone, Pa.

Albert Turington Party—Aug. 9-28, Slaterville, Pa.

Wm. P. White—Aug. 14-21, Ocean City, N. J.; Aug. 23-28, Winona Lake, Ind.

E. L. Woislager—Aug. 28-Sept. 9, Brookhaven, Miss.; Sept. 11-25, Wilmington, N. C.; Oct. 2-14, Roanoke, Va.; Oct. 16-30, Louisville, Ky.; Nov. 1-13, Charlottesville, Va.

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A tale of adventure and romance in the days of Elisha—the heroine being the slave girl in the house of Naaman the leper. Other characters, well drawn by a deft pen, are Elisha, Gehazi, Benhadad, Joram, and Naaman's wife and son. Out of a background, tense with gripping interest, come into view the political, social, religious and radical characteristics of the day. "The thrills of intrigue, banditry, war, sacrifice, and devotion are skillfully blended in a narrative which entertains as it gives graphic information of very important historical period."

206 pages, 8 x 5½ inches. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. \$1.50.

J. R. R.

The Ten Greatest Chapters of the Bible, by J. C. Massee, D. D.

This is a companion book to *The Ten Greatest Doctrines of the Bible*, and contains ten sermons delivered by the pastor of Tremont Temple to his own congregation. Personal choice may guide other men to select other portions of Scripture as the greatest, but Dr. Massee has certainly chosen some outstanding chapters. Genesis 1, Exodus 20, Leviticus 16 and Isaiah 53, are selected from the Old Testament. The New Testament selections are Acts 2, Hebrews 11, I Corinthians 15 and Revelation 21. To those who delight in the study of chapters, this book will be inspiring and profitable.

187 pages, 7¾ x 5 inches. George H. Doran Company, New York. \$1.50.

J. C. P.

The Ten Greatest Doctrines of the Bible, by J. C. Massee, D. D.

In this book the outstanding doctrinal subjects of the Bible are given systematic yet popular presentation. Ten subjects are discussed, including God, Man, Sin, Forgiveness, Holiness, and the Return of the Lord. The subjects appear in sermon form, having been preached by Dr. Massee, to the congregation in Tremont Temple. They are readable and full of interest, pulsating with the life of the preacher, and adapted to convey doctrinal knowledge for the enrichment of spiritual experience.

187 pages, 7¾ x 5 inches. George H. Doran Company, New York. \$1.50.

J. C. P.

The Prophets of Israel In History and Criticism, by Harold M. Wiener, LL. B.

It gives me great pleasure to recommend to the readers of the *MONTHLY* another book by Dr. Wiener. The author is a Jewish lawyer and probably still belongs to the Jewish synagogue, but speaks a language which the evangelical Christian can understand. This is a very interesting and encouraging token of the mutual drawing together of Jew and Christian in spiritual things. Here lies the solution of the age-long problem caused by the misunderstanding between followers of Moses and the Lord Jesus. There can be really no misunderstanding if both approach the words of the prophets with reverence and intelligent faith. It is pleasing to observe that more and more books of this kind are being put before the public, and it will do the Christian reader good to become acquainted with them.

196 pages, 7¾ x 5 inches. Robert Scott, London.

S. B.

Look From The Top, studies from the Songs of Solomon, by Mrs. Tydeman Chilvers.

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318 pages, 7½ x 5¼ inches. Marshall Brothers, Limited, London and Edinburgh. 6/-.

W. J. R.

A Life of Christ for Young People, by Margaret E. Sangster.

Who like this devoted author could truly portray what she sub-titles as "The Sweet Story of Old"? Parents who, most commendably, prize the very words of Scripture and are frequently loath to substitute "stories of the Bible," may trust their children to this famous author whose writings are so highly commended by safe spiritual leaders. Young mothers who are blessed by her *Winsome Womanhood* will immediately feel free to encourage their children to expect the same helpfulness. The beautiful pictures will be enjoyed by those who are fortunate enough to possess the book.

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Many illustrations are found throughout the volume, and at the end well prepared maps follow several lists of questions and answers covering the entire Bible.

966 pages, 7½ x 5¼ x 1½ inches. Oxford University Press, New York. \$3.50.

W. T. J.

The World's Unrest—Visions of The Dawn, by Christabel Pankhurst.

The commendable feature of this book is its relevance to present day world conditions. One is impressed by the writer's vivid analysis and accurate portrayal of the marked state of unrest so characteristic in our day. The Roman Empire is considered in the perspective of history, setting forth very simply and clearly its contribution to the trend of world-events up to the present time. This volume is replete with quotations from eminent authorities, which give additional value to its contents. Part IV deals with the return of our Lord in relation to natural conditions, etc. This book should be read by all serious minded people who desire information relative to the world's unrest, its nature and cause and the outcome of the present age. Very concise in style.

232 pages, 8 x 5½ inches. Sunday School Times Company, Philadelphia. \$2.00.

J. A. V. G.

Everybody's Bishop, Life and Times of Rt. Rev. Samuel Fallows, D. D., by his daughter, Alice Katherine Fallows; illustrated.

Miss Fallows dedicates this large, well printed and sparkling volume to "All the Friends of Everybody's Bishop," and her father had many friends, of whom the writer of these lines was one.

The bishop was indeed a "vivid personality" as his daughter says and as her record of his life portrays, though we wish that more emphasis could have been placed upon his evangelistic gifts and power, for there were times when both were evident.

The bishop's experience in the Civil War, as a chaplain, the colonel of a regiment and finally brigadier-general, makes patriotic reading, and scarcely less so, the chapter entitled "Militant and Triumphant," which relates the bishop's desire to enlist for the World War when he was eighty-two! Miss Fallows says, "Slackers got no quarter from him." Ex-President Roosevelt said: "I should be contented if I could talk patriotism as Bishop Fallows lives it."

The bishop was a brave man and a hard worker, warm-hearted, a great mixer, and first, last and always, eloquent. We heard him speak many times on different subjects but he never failed his audience. Carried away by his visions occasionally, it was characteristic of the bishop that on his deathbed, when asked what he would do when he took the next step, he replied: "I will explore the universe." Somehow we believe in the realization of that vision by every saint.

461 pages, 9½ x 6½ inches. J. H. Sears and Company, N. Y.

The Greatest Law of Life, by C. B. M. Clouser.

The thousands who have been aided in the preparation of their Sunday-school lessons by the very fertile, alliterative, and logical comments of Dr. Clouser will appreciate this "Study on the Mystery and Meaning of Suffering." It can be well used as a tract to those who are perplexed by overwhelming problems of life. God has an ardent pleader for His cause in the author, and those who follow him through this little booklet will come out rejoicing with a confident trust in God. Use it as a tract.

Paper, 64 pages. Religious Literature League, 1716 Master St., Philadelphia.

W. T. J.

How Our Church Works, prepared by a special committee for use in connection with the Presbyterian program for young people.

Presbyterian young people and older ones, too, will find this a very helpful booklet on Presbyterian church government. It is a series of discussions so arranged that groups of young people's societies may gain a better understanding of the polity of their denomination. The small price would make it possible for each member to be supplied with copies for reference.

5 pages, 7½ x 5 inches. Presbyterian Board of Christian Education, Philadelphia. 5 cents.

W. T. J.

BOOKS RECEIVED

George H. Doran Company, New York.

"Eleven Christians: Studies in Personality," by Members of the Fellowship of the Kingdom. Cloth, 246 pages, \$1.50.

"A Philosophy from Prison," by F. R. Barry.

D. S. O., M. A. Cloth, 155 pages, \$1.25.

"The Religion of the Lord's Prayer," by Edwin M. Potat. Cloth, 140 pages, \$1.25.

Faithful Words Publishing Company, St. Louis, Mo.

"Notes on Galatians," by A. N. O'Brien. Paper, 20 pages, 8 cents.

"Harmageddon," by F. C. Jennings. Paper, 12 pages, 5 cents.

"By Adam or the Ark," by F. C. Jennings. Paper, 12 pages, 5 cents.

"Divine Fellowship," by Alfred Mace. Paper, 32 pages, 10 cents.

Presbyterian Board of Christian Education, Philadelphia.

"Israel's Religious Development," by Frederic Breading Oxbury, M. A., D. D. Cloth, 216 pages, \$1.00.

"Year Book of the Presbyterian Program for Young People Building with Christ, 1927-1928." Paper, 62 pages, 30 cents.

"Manual of the Presbyterian Program for Young People Building with Christ," revised. Paper, 150 pages, 60 cents.

"Intermediate and Senior Societies in the Pioneer and Tuxis Programs." Paper, 39 pages, 25 cents.

Lutheran Literary Board, Burlington, Ia.

"Kings and Priests," by R. C. H. Lenski. Cloth, 121 pages, \$1.00.

Presbyterian Committee of Publication, Richmond, Va.

"The Earl of Rochester," by Parke P. Flory. Paper, 38 pages, 25 cents.

Augsburg Publishing House, Minneapolis.

"After Its Kind," by Byron C. Nelson, Th. M. Cloth, 144 pages.

Cokesbury Press, Nashville, Tenn.

"George R. Stuart Life and Work," by W. W. Pinson, D. D., L.L.D. Cloth, 276 pages, \$2.00.

United Lutheran Publishing House, Philadelphia.

"A Handbook of Christian Theology," by J. A. Singmaster. Cloth, 308 pages, \$2.25.

Gospel Publishing House, Springfield, Mo.

"Ever-Increasing Faith," by Evangelist Smith Wigglesworth. Paper, 160 pages.

Charles Wesley Eakeley, Passaic, N. J.

"Zionism the Solution of the Jewish Problem," by Charles Wesley Eakeley. Paper, 15 pages, 20 cents.

"What Did Jesus Mean by the 'Kingdom of God'?" by Charles Wesley Eakeley. Paper, 16 pages, 15 cents.

"Stone of Scone's Tradition," by C. W. Eakeley. Paper, 3 pages.

Church Recreation Service, 510 Wellington Ave., Chicago.

"Kit No. 11," the Pocket Recreation Magazine. Paper, 47 pages, 25 cents.

Marshall Brothers, London and Edinburgh.

"Since the World Began," by R. Guy Ramsey, M.A. Cloth, 155 pages, 3/6.

"Some Last Hour Reflections," by Arthur E. Ware. Paper, 92 pages, 1/-.

"The Living Word," by John Davidson. Paper, 17 pages, 6d.

Moody Bible Institute of Chicago

CHANGES AND ADDITIONS IN THE EDUCATIONAL DEPARTMENT

After four years of life and service in the Institute, Miss Olive B. Taylor, Assistant Registrar, sent in her resignation, to take effect at the close of the summer term. The confinement of office work imperiled Miss Taylor's health and led her to accept the more active position of religious work director of the Y. W. C. A. at St. Louis. In her letter of resignation, Miss Taylor speaks of her years in the Institute as "filled with profitable experience and permeated with sweet and valued friendships." Her resignation was accepted with regret.

Miss Gladys M. Talbot '22, Assistant to the Registrar, has been promoted to the office of Assistant Registrar in succession to Miss Taylor.

Rev. J. E. Jaderquist, D.D., has resigned from the Faculty, feeling that the strain upon his physique is a little heavier than he ought to carry. He expects to reside in Boston or its neighborhood, lecture in the Gordon Bible College and accept occasional supply work on the Lord's day. In concluding his letter of resignation, Dr. Jaderquist writes: "I can not close without saying that I have thoroughly enjoyed my ministry at the Institute . . . I appreciate more than ever the great work the Institute has been and is doing, and its commanding position among organizations that are still loyal to the old faith."

Rev. John C. Page, who resigned at the close of the winter term, has returned to the Faculty restored in health and better able to cope with the responsibilities that will rest upon him. Hereafter his work in the Educational Department will be so arranged as to permit him to do more in the field than hitherto.

Negotiations are in progress looking to the installation of a director of the Pastors Course whom we may be able to mention in our next issue.

The music work of the Institute in the department of voice, has been strengthened by the addition to our instructors of Mrs. Guy C. Latchaw. Mrs. Latchaw is gifted with an exceptional soprano voice and has had much experience as a conservatory teacher.

James M. Gray.

LETTER FROM THE SWEDISH EVANGELICAL FREE CHURCH

"Minneapolis, Minn.,
July 12, 1927.

"Moody Bible Institute,
153 Institute place,
Chicago, Illinois.

"The Swedish Evangelical Free Church of America assembled in annual conference at Summerdale, Chicago, Ill., June 15-19, 1927, wishes to express its heartiest thanks and appreciation to the Moody Bible Institute of Chicago, Ill., for the kind

GREETINGS

Dr. Gray received the following telegram from the Ministerial Institute at Montrose, Pa: "Twenty-one met this afternoon at a gathering of former students on the hill at Montrose, Pa. We wish you to know that these dear men and women pledge their loyalty to the Institute, and send their love to you. Sincerely yours, Harold P. Blanchard."

MALE QUARTET TOURS FOR THE INSTITUTE

The Gospel Messenger Male Quartet, composed of Henry A. Toews, Samuel J. Hughes, John Rogerson, and Daniel Mahon, Institute students, have carried the interests of the school into the field during the vacation period. The day following graduation, they left the Institute for thirty-five days' itinerary by automobile through Michigan, Indiana, and Wisconsin. They filled nightly engagements in churches, singing the gospel and showing the motion picture, "Life at the Moody Bible Institute of Chicago." They served the Institute without charge.

TWENTY-FIFTH ANNIVERSARY OF THE EVENING SCHOOL

With the opening of the fall term, 1927, the Evening School of the Moody Bible Institute enters upon its twenty-fifth year of service to the Christian public. In recognition of this anniversary, a number of special occasions are now being planned:

1. On Saturday evening, September 10, a musical program and reception will be given in the Institute Auditorium, to which are invited all present, former and prospective students, and friends of the Evening School. Regular classes in the Evening School open on the following Tuesday, September 13, at 6:30 P. M.

2. During the week beginning October 23, there will be a series of special meetings in the Institute Auditorium with Rev. Cortland Myers, D. D., as the speaker. Dr. Myers was formerly pastor of Tremont Temple, Boston, and is now resident in Los Angeles, Calif. Delegations from various sections of Chicago as well as the general public will be invited to these meetings. One evening will be devoted to a special gathering of former students.

3. Alumni Day of the Founders Week Conference, February, 1928, will be centered around the anniversary, and the Evening School will be given special recognition in the program of that day.

Friends and former students are urged to join in prayer that these gatherings may be marked by the abundant blessing of God.

We also invite those who desire to share in the blessing of the study of the Word of God to join the hundreds of men and women who will enroll for the fall term. Registration may be made on the opening night, September 13, but will be more conveniently cared for on registration night, Friday, September 9, between the hours of six and nine o'clock.

co-operation and Christian fellowship we have enjoyed during the past year.

"We thank the Lord for the Moody Bible Institute and for the blessings we have received through our affiliation with your Institute.

"We covet your prayers in our mutual work for God and we wish and pray that the Lord Himself may richly bless you and your great mission in the future as He has done in the past.

(Signed)

"Andrew Modig,
General Secretary."

Former students can render a valuable service to the Institute by taking subscriptions for the Moody Monthly. Liberal commission given. Write for details.

Moody Bible Institute Monthly

STUDENTS OF OTHER DAYS

E. E. Test '07, resigned the pastorate of the Presbyterian church, Alpha, Minn., in June, after nearly four years of fruitful service. His plans for the future are uncertain.

Ethel E. Macumber, who left the Institute several months ago owing to illness, writes from the Malden (Mass.) Hospital, expressing her appreciation of the rest room here, saying: "I am grateful to the Institute and to those who have made the rest room such a blessed place for one who is tired and ill."

Frederick W. Hunt '27, who was seriously injured May 24 while riding on top of a truck, has recovered. He expects to return to school in the fall.

E. B. Smith '24, superintendent and director of music in a Daily Vacation Bible School at Altoona, Pa., writes of the success of the work. Nearly two hundred boys and girls were in the school. Ethel Satterfield '26, assisted with the teaching.

John E. Hopkins '24, has resigned the pastorate of the First Baptist Church of Three Rivers, Mich., to accept a call to the First Baptist church of Wayne, Mich.

Alfred '21, and Mrs. Thompson (Flossie M. Gibson '13), have recently returned to Africa. They left their two children in this country with relatives.

Miss Jean Wilson '21, was director of a successful Daily Vacation Bible School held this summer in the Central Presbyterian Church, Columbus, O., of which she is secretary. In the *Columbus State Journal* of July 23 there was a photograph of Miss Wilson and a group picture of the one hundred and fifteen boys and girls who attended the school.

Mabel Schoonmaker '25, is working in an orphanage and school in the city of Cawnpore, India, where there are one hundred and sixty children. Doris Sturgess '22, is her co-worker.

H. McCormick Lintz '22, pastor of the First Baptist Church, Greeneville, Tenn., is seeking subscriptions for the *Christian Herald*, N. Y., in order to win the prize of a trip to the Holy Land. The work of his pastorate is prospering, and the local papers contained one of the sermons he has been preaching recently with good soul-winning results.

A Pasadena paper publishes the picture of Rev. J. H. Hutchins '13, holding in his arms the twins he and his wife recently adopted. The photograph was taken on the day of their baptism, the water used having been brought from the River Jordan by the Rev. H. A. Dowling, D.D.,

who administered the rite. The twins, Robert and Ruth Hutchins, are the children of Alfred and Mrs. Hill (Gladys Haight '23). Their mother died on giving them birth.

By order of the consul, Esther Staalesen '22, recently left the interior of China with other missionaries, and is now located at the China Inland Mission station, Chefoo Shan.

David Rees-Jones '16, accepted the pastorate of the Floral Heights Presbyterian Church, Wichita Falls, Tex., beginning his work on Aug. 7.

BORN

To G. Martin '23, and Mrs. Bennett (Darley M. McGee, Evening School '22), a son, Robert Martin, July 8, Chicago, Ill.

To D. C. Gordon '22, and Mrs. Searle (Lois Oldemeyer '21), a son, Charles David, Feb. 16, Nyangkundi, Irumu, Congo Belge, Africa.

MR. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago.

The following contributions have been received from July 1 to July 31, 1927, inclusive:

	Number of Contributions	Amount of Contributions
Africa	2	\$ 8.74
Alaska	2	3.00
Army and Navy	1	5.00
General Missions	2	4.00
Hospital	41	270.70
India	49	407.65
Latin America	5	58.00
Lodging House	2	3.50
Lumber Camp	13	52.00
Miners	1	2.50
Mountain	42	161.00
Pioneer	410	1,457.25
Prison	113	704.86
Free Tract	2	2.10

FREE GRANTS OF BOOKS

Literature was sent out on account of Book Funds named from July 1 to July 31, inclusive:

Africa Book Fund: To 13 points in Africa: 87 Colportage Library books, 30 Evangel Booklets, 9 Pocket Treasurys.

Army and Navy Book Fund: To 1 point in 1 state: 200 Colportage Library Books, 400 Evangel Booklets, 1,500 tracts.

Flood Refugee Book Fund: To 6 points in 2 states: 416 Colportage Library books, 592 Evangel Booklets, 100 Pocket Treasurys, 2025 tracts.

Free Tract Fund: To 8 points in 8 states: 5,550 tracts.

General Mission Fields Book Fund: To 7 points in 5 foreign countries: 132 Colportage Library books, 1 Emphasized Gospel, 126 Evangel Booklets, 39 Pocket Treasurys, 750 tracts.

Hospital Book Fund: To 36 points in 19 states, and 1 point in Canada: 865 Colportage Library books, 956 Evangel Booklets, 950 Pocket Treasurys, 536 tracts.

India Book Fund: To 9 points in India: 486 Colportage Library books, 5 Emphasized Gospels, 366 Evangel Booklets, 5 Pocket Treasurys.

Latin - America Book Fund: To 1 point in 1 state, and 2 points in 1 foreign country: 37 Colportage

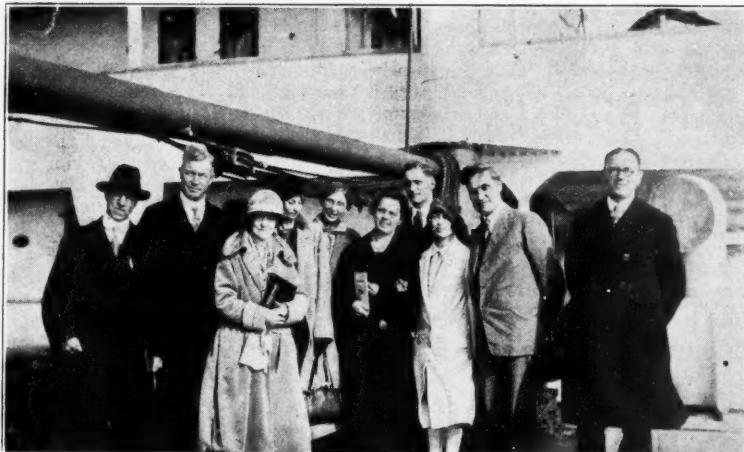
Library books, 75 Evangel Booklets.

Mountain Book Fund: To 27 points in 9 states: 844 Colportage books, 3 Emphasized Gospels, 910 Evangel Booklets, 458 Pocket Treasurys, 12 Testaments, 800 tracts.

Pioneer Book Fund: To 15 points in 9 states, and 10 points in Canada: 1073 Colportage Library books, 275 Emphasized Gospels, 830 Evangel Booklets, 356 Pocket Treasurys, 6 Testaments, 1050 tracts.

Prison Book Fund: To 50 points in 30 states, and 1 point in Canada: 1844 Colportage Library books, 210 Emphasized Gospels, 2156 Evangel Booklets, 2312 Pocket Treasurys, 20 Testaments, 1400 tracts.

The total amount of literature sent on the above Book Funds during July is as follows: To 149 points in 39 states, 12 points in Canada, and 31 points in 8 foreign countries: 5,984 Colportage Library books, 6,441 Evangel Booklets, 494 Emphasized Gospels, 4,229 Pocket Treasurys, 38 Testaments, 13,611 tracts.



A group of former students and friends on board the S. S. Doric who visited Palestine, Egypt and other historic lands on the Mediterranean during the months of February and March. Back row: A. R. Corn '07, Mrs. Bess B. Gunder '17, Mrs. Susan Colter '15, and Frank W. Anderson '20. Front row: C. F. Geiger '00, Katherine Fiddenberg '13, Mrs. Amelia Chebro (a worker in Mr. Moody's meetings in his early ministry), Grace Robinson '26, Geo. D. Blomgren, and Alfred Boalch '10. Geo. H. Wiley '95, was also with them. Mr. Geiger writes: "All felt that the visit to Bible lands was profitable as well as interesting as it illuminated much of the faithful teaching received at the Institute."

To D. E. '22, and Mrs. Swales, a son, Robert Basil, July 27, Chicago, Ill.

MARRIED

Clyde O. Beagle '25, and Ruth C. Wick '24, Cleveland, O., June 20.

Roy A. Thompson '23, and Ruby E. Carlson, Evening School '20, Minneapolis, Minn., June 30.

DIED

Albert Towers, Camundoga Mission Station, Bie, Africa, May 28.

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RADIO STATION



288.3 METERS

"TILL WE MEET AGAIN"

One of the blessed things about the radio work is the deep and abiding friendships formed in this avenue of Christian fellowship. Particularly is this true of the student body of the Moody Bible Institute, and the contacts with those who have taken part in the radio programs have been a great blessing. The very nature of this form of Christian service renders it one which binds the participants together in an unusual and permanent bond. But as is always the case in this world, there must come times of separation and farewells.

On August 4 many of the students who have had a share in the radio programs received their diplomas from the Institute and left to engage in Christian work in other fields. It may be interesting to know a little of the plans of these members of the radio family, so a brief resume of their work and purposes is given.

Miss Anna Bell Reese ("Auntie" Reese), of Tupelo, Miss., has been invaluable in the "Early Bird Time" of Uncle John's Morn-

ing Worship period and is known to many hundreds of boys and girls. She is planning to do special work in the home mission field.

Emily Stankewitz, a native of Russia, whose home here in the United States is in West Pittston, Pa., has furnished the Monday noon programs on the Auditorium organ for many months, and much appreciation is expressed for her loyalty and devotion to this work. She is planning eventually to go back to Russia, but for the present hopes to return to the Institute for further training. It is a pleasure to announce that she will be heard on the radio programs in the coming months.

Levi B. Olson, of Kingsbury, Calif., has been a most faithful worker, and his deep bass voice has been heard particularly on Friday evenings, and always with a great deal of appreciation on the part of the listeners. He is planning to take further scholastic training and later hopes to enter the evangelistic singing field.

Esther L. Swallen, of Korea, a daughter

of Korean missionaries, has assisted a great deal in duet work, especially with her sister Mary, and also has been active in the W-M-B-I Ladies' Quartet which has been heard over the air many times. She is planning to go to Korea in a year or two as a missionary.

Mary E. Swallen, also of Korea, expects to enter the Presbyterian Hospital in New York City for nurse training, and then hopes to go to the foreign field, either Korea or China.

James E. Waery, of Shamokin, Pa., much beloved by all the students as well as the members of the radio staff, has an unusually beautiful baritone voice and sings with a real sense of the spiritual meaning of the song he is rendering. He leaves for Iowa for a few weeks and then goes to Charlotte, N. C., for further educational work. He anticipates returning to Chicago for some advanced musical training, and ultimately hopes, as he expresses it, to "tell the old, old story."

Clarence B. Bailey is from Hamilton, Ont. "Ted" and his cornet have been heard frequently over W-M-B-I both in solo work and as a member of the brass ensemble. He is planning to go as a missionary to Africa (French Equatorial District) and probably will sail late this year.

Grace S. Burr, of Rockford, Ill., has taken part in many of the programs as soprano soloist. She is enrolled in the Christian Education Course here at the Institute, so will probably be heard again before she finishes her studies.

Donald Fraser, a lovable "Scot" from Toronto, Ont., has conducted the evangelistic message and invitation during Wednesday afternoon "Decision Hour" and has spoken on other occasions over the radio. He expects to fill a pastorate and already has plans that are shaping themselves to this end.

Elsie M. Gustafson, of Stanton, Mich., has assisted many times in the programs as a member of the W-M-B-I Ladies' Quartet, and has also taken part in special programs. She is planning to enter Wheaton College in September and will be near enough to assist occasionally in the Institute programs.

Marcella H. Scholl, of Chicago, has been a decided help in accompanying and in contralto work. She expects to go to the foreign field as a nurse after training at Englewood Hospital, which she will enter in September.

Dena Steenland, Palisades Park, N. J., has assisted in the role of accompanist on a great many of the programs and will be greatly missed. She is planning to do mission work in New York City.

Lena M. Porter, of Pendleton, Ore., has assisted several times in connection with missionary and testimony programs and her word for the Lord has always been a great inspiration.

Gerhard W. Friedrich of Steamboat Rock, Ia., who has contributed to many of the programs as a member of the clarinet trio, is planning to enter Northern Baptist Seminary in September, after which he hopes to go to South America as a missionary.

Roy C. Caraway, of Sanford, Fla., who

SCHEDULE OF HOURS—September, 1927

Daily, except Sunday.....	7:00-7:40 A. M. 12:30-1:30 P. M. 3:30-4:30 P. M.
Sunday.....	3:30-7:00 P. M.
Monday.....	10:30-11:30 A. M.
Tuesday.....	10:30-11:30 A. M.
Wednesday.....	10:00-11:30 A. M.
Thursday.....	10:30-11:30 A. M.
Friday.....	10:30-11:30 A. M.
Saturday.....	10:30-11:30 A. M.

SPECIAL FEATURES

7:00-7:40 A. M. Every week day. Morning Family Worship—Mr. John L. Meredith in charge.

3:30-4:30 P. M. Every week day. "Radio Pictures," book reading, "Christian decision hour," information bureau, great sermons, "Book Table."

RADIO SCHOOL OF THE BIBLE:

Tuesday, 8:00-9:00 P. M.

Wednesday, 8:00-9:00 P. M.

Friday, 10:30-11:30 A. M.—Iris Ikeler McCord, "Studies in the Gospels."

8:00-8:30 P. M.—International Sunday-school Lesson by Dr. P. B. Fitzwater.

8:40-9:00 P. M.—Special service in Yiddish by Rev. Solomon Birnbaum.

DR. GRAY'S HOUR OF BIBLE EXPOSITION: Sunday afternoon 3:30-5:00.

Sunday, 5:00-7:00 P. M.—Request hour of music, together with children's K. Y. B. Club conducted by Miss Edna Gray Johnson, Supt. of Women.

Monday, 10:30-11:30 A. M.—Missionary talk by Mr. John R. Riebe, Assistant Director of the Missionary Course.

Wednesday, 10:30-11:30 A. M.—Special request program for shut-ins.

Thursday, 7:00-9:00 P. M.—Special feature programs of music, choruses, orchestras, instrumental and vocal solos.

Saturday 10:30-11:30 A. M.—Music, devotional talks.

8:00-8:45 P. M.—Scandinavian service.

Address all communications to

**Radio Dept. The Moody Bible Institute, 153 Institute Place,
Chicago, Ill.**

**Phone, During Broadcasting Hours—Diversey 3420, Other
Hours—Diversey 1570**

has frequently broadcast Bible messages over the air, is planning to take a pastorate in Kimball, So. Dak., this fall.

Helga B. Johnson, Poulsbo, Wash., has assisted in special Scandinavian numbers. She is expecting to go to Brazil, S. A., as a missionary after completing the missionary course of the Institute.

Constance Etherington, Toronto, Ont., has assisted in some of the testimony programs broadcast, and she is planning to enter for a year's training in the medical course at the National Bible Institute, New York City, while awaiting acceptance by the China Inland Mission Board for service in Tibet.

Fred W. Postma, Grand Rapids, Mich., has contributed to some of the Dutch programs. He hopes to take further training and eventually go to South America.

Ralph F. Boudet, of Paris, France, has assisted in the "Nationalities Program" over the air, contributing some of the gospel songs and testimony in his native tongue. He hopes to enter college to better qualify as a director of religious education.

THE OPERATOR'S PANEL L. H. Greer

Exhausting Vacuum Tubes

After the grid, plate and filament have been assembled the tube is ready for the "exhausting process." It is placed in a high temperature oven where the air is removed by vacuum pumps. The tube is then tested for air leaks, sealed and made ready for the final manufacturing process termed "flashing."

A small piece of magnesium is placed inside the tube before it is exhausted. During the flashing process a high frequency current is passed through the tube causing the elements to become red hot. When the elements are heated to incandescence, the magnesium ignites, absorbing all traces of moisture and other occluded gases in the metal parts of the tube which could not be removed by the vacuum pumps.

52 HOMILETIC HELPS \$1.00

The Gospel Minister

contains a page of Helps for Pastors each week. Homiletics in the Art of Preaching delivered by George M. Smith, William M. Smith, the Homiletic Instructor in Union Bible Seminary and editor of the above weekly, will help you in your sermonizing. The Homiletic message lingers in the memory; then it has a chance at the heart.

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THE WORD AND WORK, PUBLISHERS
Louisville, Kentucky

It is this ignition of the magnesium that causes the inside of the tube to become coated, giving it the familiar silvery color. The amount of discoloration noticeable in the tube in no way determines its electrical characteristics.



The Trend in Receiving Design for Next Year

When radio receiving sets were first put on the market radio broadcasting was in its infancy. The average receiver was constructed primarily to receive very distant stations and little thought was given to the quality of music received. In looking over the new fall models of radio receivers, the most outstanding development has occurred in the audio frequency amplifiers. The average listener is no longer willing to receive distorted music, but demands a true reproduction of the program as broadcast from the transmitting station. Improved audio frequency amplifying transformers, cone loud speakers, and the use of power tubes have done much to bring about this improvement in tone quality.

If your present radio receiver is one of the older types using high ratio audio transformers, 201 A type tubes throughout with no "C" batteries for grid bias, it can easily be modernized without buying a new receiving set. Good quality audio transformers, cone speaker and the use of a power amplifier will do wonders in improving the tone quality of the set. These parts are easily installed or can be purchased as separate units with full instructions as to how to use them with your present set.

THE ANNOUNCER'S DESK Wendell P. Loveless

The Book Table

We have felt for some time the great need for informing our radio friends of new books published along spiritual and devotional lines, also for giving information concerning some of the older books of which many Christian people do not know. Therefore, we have added a new feature to our Monday afternoon 3:30 to 4:30 program called the "Book Table." We have asked Mr. William Norton, secretary of the Bible Institute Colportage Association, to conduct this period. We know of no one who is better fitted for this, as he is in constant and intimate touch with all of the Christian publications new and old, and feel sure that this will prove a decidedly helpful period to our radio listeners.



Dr. R. E. Neighbour and A. W. McKee have combined forces to do the Lord's work in evangelistic effort in union tabernacle campaigns. Dr. Neighbour has been in evangelistic work for thirty-five years and is well known throughout the country. Mr. McKee, recently with Evangelist Ned Rayburn, served as music director of Moody Church for several years. Other members of the party will be R. W. Neighbour, Miss Marie Neighbour, and Mrs. A. W. McKee.



THE EVANGELIST WHO SEES EVANGELISM FROM THE PASTOR'S STANDPOINT

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